

Zion's Herald.

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

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FRANKLIN RAND, Agent.

BOSTON, FEBRUARY 13, 1868.

{ Established, January, 1823.
Volume 45.—No. 7.

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TO YOU.—Many are now seeking the Lord. Have you? If not, will you read this inviting word. How gracious is the hour! When Jesus on his journeys came near any place, all the region brought all their diseased kindred to be healed of Him. He is now coming near you. In the especial revelations of His saving power he moves through the land. Bring to Him your diseased soul, sick, dead even in its sins, and His life-giving word shall make you every whit alive, whole, and happy. Not that He is not always present, able and anxious to save, but in such hours there is a more vivid consciousness of His presence. He then seems to be revealed almost visibly among men. His eyes beam winningly on every heart. His voice sounds sweetly in every ear. You see Him. You hear Him in that earnest entreaty from the pulpit, in that melting prayer for your conversion, in that persuasive appeal for your return, in that pathetic hymn of invitation. Listen. Yield. Be His now and forever. It may be the spring-time of your life. Let this spring-hour of grace change that season into an everlasting spring. Else will it pass on into summer drought, and autumn frost, and eternal winter. If that hour is passed, and you not yet saved, hasten ere all hours of salvation are forever passed. In the grave whither thou goest there is no work, no device, no room for repentance, no desire to repent. No sigh for his lost soul escaped the rich man's lips. No tear of godly sorrow wet his eye. He had made his choice; made it in this world; made it in the presence of Christ's disciples, of Christ himself. You are doing the same. Your fate will be his, if you heed not his example. Come, then, to the Saviour. Cast away all your beggarly rags of self-confidence, of skeptical pride, of worldly desire, of procrastination.

Hasten to His feet, His arms, His heart. He will change these beggarly garments to robes of grace, will give you truth in the inward parts, and in the hidden parts make you to know wisdom. He will give you real reason, real joy, real reliance for their false and fatal counterparts. You must decide soon. You are deciding now. If you delay, it is decision; if you decline, it is decision; as much and as fixed as if you surrender your heart to Him. You are electing Christ or Satan, Heaven or Hell. Which?

This word which you are now reading is written for you. As you read it hear the voice of God, the Father, the Son, the Holy Ghost speaking in your soul, and saying, "Son, give me thine heart, Daughter, I say unto thee arise;" and as you hear respond instantly, cheerfully, resolutely, "I will arise and go unto my Father." Then you shall experience the blessedness of His salvation; an experience that bringeth life and joy and knowledge without bound, without end, "Come, unto Me and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."

AN ADVANCE MOVEMENT.—The friends of Temperance in this State are arranging to hold a Convention to consider the political duties connected with this great reform. The present Legislature is, professedly, and so far as national politics are concerned, truly Republican. Yet it is annulling every restriction on

the most prolific source of misery, taxation, pauperism and crime in the State. The party in its official convention, last fall, ignored this question, and in its mode of expressing this indifference actually committed itself to the enemies of Temperance. Such a course of action lays on this great body of its supporters new obligations. How far does allegiance to their party demand them to go? Shall they sacrifice their first duty as citizens of their State to those that the nation demands of them? Or shall they require their party, of which they form, by the confession of their opponents, the large majority, to recognize and obey their will? All Prohibitionists rely on moral ideas. All their work is based upon it. But they also believe that the moral work cannot be carried forward separate from the legal. To secure this they must consecrate their ballot to this cause as they have to the kindred reform—the prohibition of slavery. What will be the immediate result of this movement is uncertain. A full show of strength and determination may, as it ought, compel the Republican managers to abandon their policy of neutrality, which is of the British sort, and only helps their enemies, or it will inevitably develop into an independent movement, that will not cease its labors till it has redeemed the State, and placed it by the decisive vote of the people permanently on the side of Prohibition. We care nothing for parties, save as ends to the victory of the right. Every party that ever arose in America had at the beginning some excellent motives, Federal and Republican, Whig and Democratic, Know Nothing and Workingmen. But every party, so far, has become corrupted, lost its original virtue, and nearly all have perished. So will it be with the Republican party, if it leagues itself with the devil of rum. Let every lover of his country, every lover of his fellow-man, every lover of that which is really deserving in the political organization with which he is associated, interest himself in this Convention. It will be one of the most important ever held in this country. Give it your prayerful and earnest support.

THE CENTENARY RETURNS are nearly completed. Rev. Mr. Hoyt gives the report from all the Conferences but the Central Illinois, Detroit, East Genesee and Minnesota, while those of Philadelphia and Michigan are incomplete. It amounts to \$8,241,435.17. Wonderful is this result. No church charity ever approached it. And yet there were probably other millions given that were directly due to the Centenary, of which no account is rendered. Many societies, not here reported, paid off their debts, bought parsonages, built churches, improved their property under the stimulus of the year, that did not send up any record of their benefactions. Not less than ten millions of money went into the Lord's treasury as the Centenary gift of the church. May it not cease this good work, but so abound in this grace that at the next Centennial its testimonial shall be one hundred millions.

NO DANGER.—The bitter assaults of our present President on his successor have caused the latter to utter this declaration:

And now, Mr. President, when my honor as a soldier and integrity as a man have been so violently assailed, pardon me for saying that I can but regard this whole matter, from beginning to end, as an attempt to involve me in the resistance of law for which you hesitated to assume the responsibility, in order thus to destroy my character before the country.

Gen. Grant need have no fear. His course from the beginning has been marked with rare sagacity and rarer adhesion to principle. In these letters he shows not only that he did not agree to resist Mr. Stanton's removal, or to resign in season to allow the President to appoint one who would, but that he could not have done so. The former would have been in violation of law, and the latter would have allowed him to put one of his tools in the office to the damage of the work of reconstruction, to prevent which was his sole reason for taking the office at the first. He well says:

From our conversation, and my written protest of August 1, 1867, against the removal of Mr. Stanton, you must have known that my greatest objection to his removal was the fear that some one would be appointed in his stead who would, by opposition to the laws relating to the restoration of the Southern States to their proper relation to the government, embarrass the army in the performance of the duties especially imposed

upon it by the laws, and that it was to prevent such an appointment that I accepted the appointment of Secretary of War *ad interim*, and not for the purpose of enabling you to get rid of Mr. Stanton by my withholding it from him, and opposition to the law, or not doing so myself, surrender to one who, as the statement and assumptions in your communication plainly indicate, was sought.

So far from these assaults, backed up even if they be by the equally mendacious assertions of the President's tools, "destroying" his "character before the country," they only make it shine the clearer. The General will come out of this, as out of all his previous battles, the serene, unquestioned victor, whom all the people will delight to honor. Let him but keep himself from temptation and become the servant of Christ, and only our first General and President will equal him in the popular favor and national immortality.

OUR LIQUOR LEGISLATURE has broken its unity. It could rush through bills repealing the State Constabulary and the Jury laws. It could introduce a License Law bill, but there's the rub. Nobody can agree upon it. A dozen amendments are already offered, and not fifty votes, it is said, could it get in the House. And yet it is as good as any bill that can be framed. It puts the licensing power in the hands of the Selectmen or Mayor and Aldermen, requires of the applicants a good fee, and, what is more difficult, good moral character, this being a thing which, like Bird o' Freedom Sawin's pledge,

"They never 'gin' nor took."

But the Free Ramites are afraid of these town and city governments. The Journal wants a Board of Commissioners appointed by the Governor, who shall issue licenses to applicants, giving these authorities a veto power over appointments, if individually objectionable. This is the cunningest scheme yet broached. It stops all local agitation at the polls to elect Prohibitory Selectmen, prevents the prevention of licensing any, and requires the local authorities to arraign the applicant as an unworthy citizen, if they would keep their town free from open grogshops. That paper thinks city and country have different needs; a common, but most untrue statement. Their needs and nature are the same, except that the city requires greater restraint, as it has greater temptations. Proceed, Messieurs, with your bill! Make it as crafty and careful as possible. It shall not fetter forever the cause of morals. Like the Philistine's withes will be your godless bands when the Spirit of the Lord comes again, as come it will, on the bound Sampson of the popular vote,

"God's mighty champion, strong above compare,
Whose drink is only from the liquid brook."

BARBARISM.—Connecticut is worse to-day than when the Pequods inhabited it; for they never treated guests discourteously. The papers say that Frederick Douglass, a greater man than dwells upon her soil, lately visited Meriden to lecture, and the landlord of the hotel where he stopped informed him that the boarders refused to eat with him, and he must have his meals served up in his room. These petty creatures, who are unworthy to serve Mr. Douglass, thus lift up their heel against him. And why? Because he is only three fourths white? Shame on Meriden! Where were the lecture committee? Why did they not receive him into their houses? Where was the distinguished Methodist, a candidate for Governor at the late Convention? What an opportunity he had from his high estate of wealth and honor to rebuke this contemptible contempt. Mr. Douglass ought to have left the city at once. The dust of his feet should have been shaken off at such inhospitality. But vile as this is, there is a sign of improvement even in Connecticut. When Sojourner Truth lectured there several years ago, she could not find a family willing to receive her, even at a separate table. So at her meeting in the evening, she began: "When the angel Gabriel is sent on a mission from heaven to Connecticut, I hope he will come in the summer. Why so, do you ask? Because, since nobody would receive him into their houses, he would have to lodge in the fields, and that would not be very comfortable in the winter." The dear old State has advanced a little. Its people would now allow Gabriel a room, though they may not eat with him. When will it treat the messengers and men of God after their desert, and obey the injunction, "Honor to whom honor is due?" There is much need of the best sort of Methodism and Puritanism in that State yet.

"TO-DAY I MUST ABIDE AT THY HOUSE."

Yea, enter in, thou gracious Guest,
Lowly and poor my home;
Yet where thy welcome footsteps rest,
Riches and beauty come.
Fairer than sheen of palace walls,
The radiance of thy presence falls.
For thee my humble board I spread;
Scanty and mean my fare;
But where thy smiles of love are shed,
Are viands rich and rare.
My bread becomes as manna fine,
And water turns to choicest wine.
No treasures rare and strange have I
My peerless Guest to show;
Yet purest pearls around me lie,
And priceless jewels glow;
Entranced, I view the wondrous store
That entered with thee at my door.
I scarce may dare, with speech of mine
Thy answering words to win,
But when my glance is raised to thine,
Thou readest all within;
And strains flow forth so pure and sweet,
I sit in rapture at thy feet.
How can I hope to please my Guest?
To serve is all I try;
Yet when, to do some mild behest,
On eager wing I fly,
And haste again to meet thy smile,
How radiant has it grown the while!
Happy, indeed, the roof wherein
My Lord this day doth rest,
More happy, if it might but win
Him for a constant guest.
Lord, in the heart I open wide,
Enter, and evermore abide.

POSITIVE RELIGION.

BY REV. E. O. HAVEN, D.D.

Scientific men have much to say in these days about positive science. Science, they mean, stripped of the artificial foliage and trappings with which it has been decked and deformed and almost smothered. Before they can get at the truth, they must remove vast piles of rubbish. Some of it is not only foul, making voluminous clouds of dust, but also timbers, bolted and riveted together, and stones so cemented, and withal so beautiful, as to require not only strength but boldness to knock it in pieces. Still, admiring spectators say, Let the good work go on.

So philosophers talk about the positive philosophy, and fancy that they can find it.

Now, in like manner, there is a *positive religion*. The three are friends—not one, but so united that neither will be perfect without the others. A scientific man without religion is a mere earth-worm, unconscious of the existence of the heavens above him. A philosopher without religion is a mere dreamer, writing his lucubrations on the sand, which the winds and tides will soon sweep away. An ignorant Christian, though his own soul is saved, is yet often the victim of superstition and error.

There is a positive religion—the same everywhere and always, the essential thing, belonging to all of God's children, seen by him, perhaps in its fullness appreciated by no human intellect.

One essential element of it is, possibility to all. That God has created any human beings for whom, or placed any in circumstances where, the positive religion is impossible, is repugnant to our sense of justice, and contrary to the spirit of the Bible. Divine wisdom and goodness have indeed subjected men to ignorance, venomous beasts and pestilential miasmas, but the effects of these are superficial not radical. Even bodily death is not an eternal evil. But to suppose that any are fatally debarr'd from the positive religion, by their Creator, or by the sins of their human progenitors, is opposed to our sense of right, and denied in the word of God.

Positive religion is in the heart. Christ first announced this great truth. It is not in ceremony. None but fetishists can believe so superstitious a notion. Within the mystic machinery of the soul the positive religion finds its home.

Positive religion shows itself in different forms. In essence the religion of Abel and Enoch, of Melchizedek and Abraham, of Moses and David, and of Paul and modern Christians, was and is the same. But how different its manifestations! In the one, showing itself in anticipatory burnt-offerings; and uncertain longings; in the other in a definite recognition of the atonement made by the suffering Christ, and in a joyous hope of immortality founded on an accomplished resurrection. How pompous and gorgeous and minute the Israelitish ceremonial! How simple a modern prayer meeting! But the religion is the same.

How imperfect even the morality of some of the ancient saints! How strict and spiritual now the law of love!

Who shall say that beneath the bewildering and corrupt forms of heathenism, ancient and modern, God has not seen pure worshippers, possessed of the positive religion? "The Lord looketh at the heart." No man can be sure that all his intellectual notions are right.

Positive religion embraces more than what is commonly called sincerity. Criminals often make themselves sincere by self-imposed sophistry. A man may play a part so well as to convince himself at last that he is more than playing. But a thorough, conscientious sincerity is an inseparable element of the positive religion. Its chief element is Love. God has so made man that he instinctively feels the nobility of love. Love, in God, seeks the good of man. Love, in man, seeks to honor God, and to bless man.

Christianity is the positive religion developed and displayed. Positive religion never starts off in the world perfect and full grown. It never starts off in any human being fully developed. It grows, and is therefore perfectible. Heathen superstitions covered the heavens with murky angry clouds, and positive religion could no more thrive under them than vegetation in an Arctic winter. The germs may have been there, and God may have preserved the vitality of such as strove to live. Judaism was the sun rising on a foggy morning behind a bank of clouds. Christianity is the sun, now well advanced, chasing the clouds away, and many a mountain and lake and ocean and tree and flower is beginning to shine with its brightness, and ere long the whole world will reflect the smile of God.

A field of wheat that had never been ploughed, hard almost as a brick, though there were an abundance of seed, and actually rooted, would present a very sorry appearance. The stalks are puny, and perhaps there is not a single well-rounded berry. Such is the positive religion outside of Christianity. Look now at the field well cultivated, breast-high, waving in the breeze, and laden with corn. The peach in its native state is a hard seed covered with a shriveled bitter skin, but when cultivated, how large and beautiful and luscious!

There are forces in Christianity that the world longs for, as the parched desert pants for rain. Atonement, mercy, regeneration, sanctification, these are the primal powers which "the whole creation groaning and travailing together in pain," unconsciously and in agony, is crying for. Under these, the positive religion, God-created, expands into a beauty, alas, too seldom seen, but which when perfected, will change this world into an orchard and a garden.

A TALK WITH GIRLS.

WHAT DO YOU INTEND TO BE?

BY FRANCES E. WILLARD.

Not you, Jonathan—not you, Frederic. "Line upon line, precept upon precept" have had their perfect work in youth of your pretensions. Fortunate it is for you that so soon after your appearance upon that "stage of life,"—concerning which so much sage talk is heard,—some part has been assigned you in the great play; fortunate that if you are but spectators you are thus from choice, and not because the idler's lot is thrust upon you. So away with you active young fellows, I am far too unassuming to administer reproof or doctrine to persons of great expectations.

But with you, my dear girls, Nancy and Adelaide,—sisters to the aspiring young gentlemen who have just left us, I would fain have the friendliest of friendly talks, here in the bright beginning of the young and hopeful year. Let it commend me to your confidence that I have gladly given my active years to girls like you, and to your sympathy that I have but one decade's experience beyond the bounds of girlhood.

Well, you and I have had the usual "train of thought" on New Year's eve, propelled by the engine of contrition along the track of good resolves. That is, we who are of reflective mind achieved this journey—as our diaries, "confessionals of Protestant maidenhood"—can testify. The girls who danced giddily over the bound between the hours of twelve and one on New Year's eve and morning did not hear or heed the sermon of the midnight bell, the eloquent appeal of the sinless, new-born year.

Ah, well! perhaps it doesn't matter whether we "make resolves" or not; perhaps the merry, thoughtless ones reap as good fruit as we, with all our vain regrets, and pledges given, like Indian gifts only to be recalled. One is tempted to this conclusion—false as it is—when year by year sweeps on, bearing no such record of achievement as we had solemnly declared our lives should show, but leaves us drifting aimlessly instead, like ocean weeds. Let us, however, wisely banish this melancholy notion, once for all:

"And let us hope some good is wrought
Beyond self satisfaction,
When we are only good in thought,
How e'er we fall in action."

And yet, I show unto you a more excellent way; I

seek it for myself. "It is the object of supreme choice that determines character." Think of these words. You have seldom, or never, pondered others more weighty. In view of their lesson let me ask the question which gives a name to my first talk with you: "What do you intend to be?"

Stop reading for a while just here, I pray you. Lay down the dear, old family paper, and in the silence of your conscience and your consciousness,—where no curious ear may listen, nor prying eye may watch—answer the question if you have an answer ready, seek for one, if you have not.

Ah, my dear girls, "one cannot so readily decide a question so momentous," you make answer, adding, half-blushing, "and one so new!" Charming, indeed, is your frankness—one of your cardinal virtues,—but pitiful, indeed, is your confession. It will do, perhaps, for dreamy clouds, romantic zephyrs, or brilliant-feathered humming-birds not to know where they are going, or why they go, though I doubt if ignorance so profound is really theirs; but for strong-winged ships of commerce, for firm flowing rivers, for rational and accountable souls,—it will not do.

"Well," interposes spirited Nancy, "if you must know, I intend to be—married!"

Sensibly, but evasively spoken, mischievous young person! I am too good a friend to you not to hope, out of a sincere heart, that you may execute most satisfactorily the cherished plan which you so artlessly avow. The purposes of God, written upon the inmost nature of our race, none would gladly see frustrated, save crude misanthropists or badly-balanced political reformers. It is not wise to take up arms against an ordinance which symbolizes much that is holiest in earth, and heaven. To be married,—in the true and rare sense which you, thoughtless young things, so generally forget when you fall to calculating the chances for a settlement—is the fortunate event in the life of man and woman—equally. But there is much of which you do not think which must be true of your character and your achievement ere this is possible:

"And then, we women may not choose our lot."

Thousands of us must miss forever from our lives the qualities, the interests which only can complement our own; must pass through that brief stage in our immortal march which has the cradle at one end, the grave at the other, without that helping hand, so strong and tender, which nature meant in her beneficence should come between us and the rough world outside. Let us face the fact bravely, cheerfully, even; not with unlovely hardness of resolve, not with scornful obliviousness, but in a quiet and womanly way,—as they most surely will who learn true equanimity of soul. And remember, not all who marry,—possibly not many, so rude the wrench of sin on the kindest plan of God,—know what it would be to fulfill a happy destiny in married life, more than do we. So, after all, the answer you have made me, is not decisive of the case in hand, as you are far too bright not to have seen.

"Well then, what would you more?" you penitently ask.

Still to our thought recurs the question so significant—which let those spurn who dare—what will you be? What will you be?

Men know, from earliest boyhood, that this is with them the practical question of life. You cannot talk with any four-year-old of your acquaintance, who will not find his chief delight in themes relating to the activities of that magical, eagerly-longed-for time "when I shall be a man;" striking against each other, meanwhile, his red-topped boots, significant though unromantic emblems of his favorite thought.

The boy's friends, particularly his father, uncles and older brothers, make the boy's future the chief topic of their talks with him, beginning before he understands a single word to serve up speeches in a style like this: "Bobby was goin' to be pa's little man—so 'e was! Goin' to be a big, strong fellow,—drive the horses, go to college, be president, like enough! Ha! ha! Bobby pull whisker? Yes, he says, I'll show you I've got a mind of my own—I has!"

You've all heard that, over and over again. But who ever planned any hard work or predicted any well-earned success for you and me, when we were the quiet, easy-to-be-entreated little things who hid behind mamma's apron, with finger in mouth, when visitors appeared? Not any body, to be sure. And yet, would it have done us any harm? Would it have made pretty girls less attractive, or plain girls more uninteresting to feel from early childhood that "when they were women," demands urgent and inspiring would be made upon them, duties definite and weighty would be theirs? Would it have brought within a circle narrower than at present the talk to which young women give themselves when they meet by twos or threes or dozens? Would wider and loftier ambitions make them careless of their personal appearance, indifferent to the thousand

graces of behaviour which now so pleasantly commend them to everybody's admiration and good-will? By no means. How can any thoughtful, candid mind fear this? Let the deep instincts of our kind teach us how false is such a supposition. Who from all ages have been,—as a matter of course, for the same reason that they breathed,—the tasteful and the graceful portion of humanity? Ask that question at the Court of Solomon, of Caesar, of Napoleon III.; ask it in Alpine hut, New England cottage, or Italian villa; ever and everywhere comes this answer: womankind. True, history has her illustrations, emphasized in common life, of women who did not fulfill, or, perhaps even approximate the true idea of what is feminine in manner, and in taste. These are, however, as can be shown, cases exceptional, and by no means peculiar to those who manifest a love for occupations unique among their sex.

My dear girls, be not alarmed! I am no advocate of "women's rights" in the common application of that term—the one at which your brothers say harsh things, and you raise the sympathetic eyebrow of well-bred contempt. I have no argument to make concerning "women's sphere," nor tirade against man's exactions. Sorry indeed should I be to think that I had ever counseled pupil or young friend of mine to that which from its daring, or its eccentricity would render her obnoxious to the stern criticism of any honest-hearted, liberal-minded person of her acquaintance. Nay, I will put the word gentleman in place of "person," in that sentence. That, surely, should be satisfactory?

Let no timid but sincere young heart be dampened in its ardor to be and do, by groundless fears that any work, begun continued and finished in a quiet and reasonable way, will rouse the adverse judgment of the kind and candid anywhere. As for the other people, do not mind about them, it is not worth your while.

What, then, are the aptitudes with which our Supreme Friend and Benefactor has endowed you? What is that thing which you can do as others cannot do it? or which you can do, best of all things? What are those preferences which move your brain, or heart, or hand, most strongly and delightfully? Consider your enthusiasms—your truest, and your best? What possibility of your soul makes your eye flash, even brightens it with tears, in your most honest and most earnest hours? Or, to sum up these queries in one more comprehensive and significant than all the rest,—What gives your nature—yours—its truest and its highest self-expression? The question is most personal I confess! It is not, "What do others say! What have you been taught you ought to think"—but What do you intuitively know? That is your work—that is the "Call of God" to which the soul responds—If we permit. "Woe is me if I preach not this good news."

It is popular to talk of "many-sided culture;" of building over against the waste places of one's nature, and leaving the strong places to take care of themselves; but let us prudently remember that while this is doing, the whole structure may, quite likely, tumble into that depth profound where there is neither work, knowledge nor device. "Earth's little while" is quite too brief for doing very many valuable things. Specialties must characterize the most of us if we would help in Christ's own work—in bringing to the greatest number, the greatest good. We must each give our best thought—crystallized into a gem, or wrought in humblest fabric, and let it plead for our sincerity and faith, with all whose path it cheers. These sweet and sacred ministries of Home will some day claim the most of you, dear Girls, who read these friendly lines; for others, there is other work, with rich reward,—for all there is a noble motto—one which inspired both great and lowly minds, ages ago—a motto of the Greeks: "According to your power."

METHODISM, A NEW INSTAURATION.

A new volume of Bishop Clarke's sermons is now passing through the press. In size it will be a companion for "Man all Immortal." Among the subjects of the sermons are, "Methodism, a Divine Instauration," "Mission and Work of American Methodism," "Inefficiency of Moral Virtue," "Conditions of Discipleship," "On Revivals of Religion," "Faith in God," "The Supreme Affection," "The Problem of Human Life," "The Uncertainty of Life Justified," "Redemption by the Blood Christ," "The Cross of Christ," "The Able Minister of the New Testament," &c.

The following extracts from advance sheets are taken from his Centenary Sermon on Methodism, and will give some token of its excellence.

The Christian Church commenced its aggressive movement in pentecostal baptism of the Spirit of God sent down upon the wondering disciples, arming them with unwonted power, and filling the minds of the multitudes with astonishment at the rich display of heavenly grace. And from that time till the present true re-

ligion has made its advancement in the world, not by a progress uniform and equable, but by revolution and reformation. As we look back along the lapse of centuries, our eye is, here and there, arrested by the wonderful manifestations of spiritual warmth which burst upon the world in times of darkness and spiritual declension. They filled the minds of men with wonder; they awoke multitudes from the lethargy of spiritual death to the life that is immortal; they lifted up the great heart of the Church into a purer life, opened new and brighter visions to her faith, and led her forth into broader fields of toil and success; they are the great headlands in the history of the church, marking the successive stages of her progress in the earth. Such an era was the founding of Methodism.

LAY PREACHING.

Mr. Wesley is standing almost alone. Societies are multiplying in every part of the kingdom, and loudly call for the ministry of the Word. He is "ready to faint." There is "not a clergyman willing to help him." It had never entered into his thoughts that a man might preach without a University education or an episcopal ordination. No wonder he was "ready to faint." The sheep of the flock were scattered abroad upon the mountains with no shepherd to lead them. Just then the news reaches him, as he moves forward in his ceaseless, tireless rounds, that Thomas Maxfield, a lay-helper, has commenced preaching in London. Shocked at such an innovation upon order and propriety, he hastens to London that he may at once and forever silence the presumptuous layman, and put a stop to such an irregularity before it should gain foothold in his societies. Here his noble mother, not less respectful of church order than himself, confronts him. "John," said she, "take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear also yourself." Wesley heard, was convinced, and lay preaching—"without which," as Isaac Taylor says, "there could have been no Methodism"—became one of the mighty agencies of the Methodist revival, both in England and America. This was the last antagonistic impulse that separated Methodism forever from the Established Church, and left it untrammelled to carry forward the great mission God had given it. Thomas Maxfield was the forerunner of such men as Nelson, and Olivers, and Walsh, and Ouseley, and others—a thundering legion—who, braving untold perils from devils and from men, went forth winning victories for the cross everywhere.

THE HOLY SPIRIT AN ABIDING POWER.

It seems to have been taken for granted that such a divine energy can, in the nature of things, be only transitory, and must soon spend its force. But wherefore? Is not the Holy Spirit an abiding power in the Godhead? Are the dry formulas of doctrine more enduring than God? Have they more power than God? Nay, divest the purest doctrines of the accompanying energy of the Holy Ghost, and what are they but sapless vines that can produce no fruit? Whatever energy the Church has displayed in any age of the world and in any place, it has been by the quickening power of the Holy Ghost. And when that quickening power is lost, or just in such measure as it is lost, the Church becomes enfeebled in her spiritual life, and is compelled to fall back upon the human agencies with which she is possessed. Such agencies are valuable in themselves; they have accomplished much for humanity and for God; but they can never answer as a substitute for that Divine Spirit—the bequest of the blessed Redeemer to his disciples, and of higher moment to the church than even His own personal presence.

Tell us not, then, that the Methodist movement, because it was an inspiration from Heaven, must therefore be short-lived, limited to a few years in its duration, and then sink into comparative insignificance. Is God weary? Can the residue of the Spirit be exhausted? Nay, our faith may fail; the church in consequence may become weak; but the Holy Spirit knows no weariness, no abatement of power! It is one of the most permanent and abiding agencies of salvation in the world! And the soul that grasps it, anywhere and everywhere, is filled with immortal light, and endowed with immortal power!

THE ILLUMINATED VALLEY.

BY REV. E. A. LAWRENCE, D.D.

Not quite two months ago, a slight pain seized me on the left side, which soon became acute. For a week, it held me with resolute and unrelenting grasp. Now it is baffled a little and retreats, but only to return with increased violence, and to come, each time, a little nearer the heart. Finally, it plants itself like a death-pang in the very citadel of life, and the conflict is active and most agonizing. For long hours the struggle went on, and I did not know which would prevail. At length, under the direction of the Great Physician, and by the skill of his students, the life-forces began to prevail, and the king of terrors to retire. Ever since, he has continued to be pushed back, with his grim troop of aches and ills, until now they are nearly all out of sight.

On reflection, my first thought concerning these ancient marauders, at their departure, is, that I owe them no grudge. We are on friendly terms. Nay, more; I feel myself under special obligations to them. True, they battered "the earthly house of this tabernacle." They shook the beams and braces, and loosened some of the boards. But what matters that, since through the chinks made in this, I caught a cheering sight of that other house—"a building of God eternal in the heavens," which I hope soon to inhabit!

Sure I am, that they did for me the work of allies,

and not of adversaries; that, though rough and frowning, they were friends—angels of mercy sent to bring me out into the wilderness that God might speak to my heart. I shall welcome them when it pleases their master to bid them return, for I know them better now.

Another thought occurs to me which had been comparatively a stranger to me—how many of our best things we learn in sickness! To me it was a new school of theology, or rather a higher, or more illustrative department of the old. I did not know how strong the arms are, which Christ puts around his sick and suffering disciples, until I felt myself sinking into them for support; how tender is the bosom of the Infinite Love, till there was nothing else for me to lean upon.

I had no idea how, or what Christ suffered for me, till I came to what seemed the agonies of death. And yet, how little do I now know, how little can any believer, escaping, as he does, "the sting of death," know of that peculiar soul-agony which he endured—of that cup which he drank when the sins of the world were laid upon him.

"Man never can know what that sad cup contained;
Yet welcome, precious can his Spirit make
My little drop of suffering for His sake."

How strange! He that had kept every iota of the law, in a government of infinite equity, stands before the law as a defaulter! The only spotless and Holy One suffers as a malefactor! He that knew no sin bears the sins of many! What explains this paradox? Propitiation, ransom! "He gave himself a ransom"—*antibution*. This, just this, and nothing less, it is, that the sick and fainting saint feels the need of—knows that he cannot do without, when all his sins and God's holy law meet him near the border-line of time and eternity. To him, speculation is nothing here; poetic morality, nothing; the blood of Christ is all. "I cannot atone for my sins," he says; "I cannot excuse or evade them; but Christ has done all I need; is all I want."

"Rock of Ages, cleft for me,
Let me hide myself in thee."

I understand, as never before, how the Master was made "perfect through suffering," and what a wonderful mission suffering has accomplished, and is accomplishing in the church. I suffer, but Christ knows what is best for me, and I am content. I suffer, but Christian suffering comes by the angels out of heaven, as God's "healing medicines." I suffer, but Christ has suffered before me, and for me. Then, I welcome suffering, I "glory in tribulation."

There is nothing more illustrative of the great Christian doctrines than sickness. I had not a doubt before of their truth or their power of sweet consolation. But I have now some evidences which grammars and lexicons and lectures do not furnish, and which could come to me through no experience but my own. When I seemed entering "the valley of the shadow of death," I did not fear any evil, as I had sometimes thought I might. It was not dreary and cold, as the poets describe it, and there was no darkness there—hardly a "shadow," so pure, so peaceful was the light that illumined it—light from the face of Him who once passed through it in my behalf—light that shone within, and beyond, as well as around—light, without which, O how dark!

Death! What is it to one who hates sin, and trusts in Christ, but the golden key of eternity, the gateway to heaven, the vestibule of glory. Shall such an one tremble to see this key opening the gate into glory just before him? shrink from being born, to-day, into a blessed immortality?

I have sometimes felt that, if a Palestine Department were practicable in connection with our theological seminaries, in which the students could study the Bible in the Bible lands, it would give them a thousand new ideas and shades of thought, which can be secured in no other way. I have now a similar feeling in regard to a Department of Sickness. It defines with such clearness so many points of theology, theoretic as well as practical, that with many candidates for the ministry, and some young ministers, are vague; and settles so many, about which there linger some doubts! It illustrates so many that are abstract, and illumines so many that are shady, by bringing them around from the dark to the light side of the cross! It casts such a stigma on sin, and so spoils our fantasies of self-conceit, and casts down our idols; it so emphasizes the whole blessed gospel, as to place one in the apostle's "strait betwixt two!" Pain and sickness are wonderful expositors of the mysteries of grace, to all those who have the key of love!—*The Congregationalist*.

ON A SPITEFUL LETTER.

BY ALFRED TENNYSON, D. C. L.

Here, it is here—the close of the year,
And with it a spiteful letter.
My fame in song has done him much wrong.
For himself has done much better.
O, foolish bard, is your lot so hard,
If men neglect your pages?
I think not much of yours or of mine;
I hear the roll of ages.

This fallen leaf, isn't fame as brief?
My rhymes may have been the stronger,
Yet hate me not, but abide your lot;
I last but a moment longer.

O, faded leaf, isn't fame as brief?
What room is there for a hater?
Yet the yellow leaf hates the greener leaf,
For it hangs one moment later.

Greater than I— isn't that your cry?
And I shall live to see it.
Well, if it be so, so it is, you know;
And if it be so—so be it!

O, Summer leaf, isn't life as brief?
But this is the time of holidays;
And my heart, my heart is an evergreen,
I hate the spites and the follies.

—Once a Week.

THE HOME TABLE.

THE NEW BIRTH.

BY S. ADAMS WIGGIN.

'Twas night, and all was strangely still,
The loving stars in heaven shone;
All nature moved with one sweet will,
His will, who did for sin atone.

I heard a soft voice whisper low,
"Dear child of earth and sin look up;
Thy tears of penitence that flow,
Are godly sorrow's bitter cup.

"Press to thy lips the healing stream,
'Twill cleanse thy soul from sin's alloys;
Drink deep, and in thy heart shall beam
Redeeming love's pure sacred joys."

"For thee my tears on earth were shed,
I groaned and died that you might live;
For you! no place to lay mine head,
I can and will thy sins forgive.

"I know thy tender heart is sad,
That all thy life seems dark as night;
Let thy tears flow—the morning glad
Shall break for thee with golden light."

A soft hand pressed my throbbing brow,
Another wiped my tears away;
Within my heart with heavenly glow
Dawned the bright morn of endless day.

Around my head a glory shone,
Great drops of joy ran down my cheek;
On earth I was no more alone,
Within me dwelt the Saviour meek.

'Twas night, yet in my soul was day,
For me the light of hope had broke,
Chasing my gloomy doubts away,
To peace and love my spirit woke.

Dear night of penitential tears,
How bright thy tender memories shine,
How pure thy glorious star appears,
Beaming with rays of love divine.

LITTLE HENRY.

Little Henry was the son of poor parents, living in a quiet country village. At the time when he, their first little boy, was born, they had no house of their own, for there was not one to be had in the village; so they lived with Henry's grandfather and grandmother. The grandparents loved the little one very tenderly; he was as a sunbeam sent to cheer their declining years; and when, after a while, the father and mother had a cottage to themselves, little Henry was left in his old home to be brought up by his grandparents.

Grandmother used to have sweets, and oranges, and cakes in her window for sale; and when Henry had been a good boy, he was to sure to find a sweet of some kind, at bedtime, placed under a certain little yellow china lion, which stood on the mantel-shelf. It used to be a great pleasure to peep and find out what it was; but if his heart told him he had been naughty he would not go near the little lion, but would pass sorrowfully to bed, without once looking at it. From his earliest days his love of truth was much noticed. When asked about anything that he had done wrong, he would say, "Yes, I did it. Perhaps you will whip me, but I must tell you the truth."

His short life was very bright and happy; he never knew the sorrows of poverty, which so often enter many cottage homes. Brought up under the care of so kind a grandmother, he escaped many of the troubles which befall other children in large families.

Henry was very fond of singing, and quickly caught up the hymns and chants he heard, and when he went with his grandfather to fetch the milk in the morning and evening, he would often be singing all the way, and would sometimes say, "Do you like that, grandfather? Have you had enough, or shall I sing some more?"

In the beginning of February Henry began to feel poorly, and one day, after dinner, he said, "Grandma, I do feel so bad, take me on your knee and tell me about Jesus."

Mrs. S— repeated that blessed verse, which speaks to the heart of every child, telling of the Saviour's tender love to little ones: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and then she went on to speak of the Lord Jesus, and of the beautiful home he has prepared in heaven for those who love and believe in him. When his grandmother stopped, Henry begged her to go on, saying, "I do love Jesus; cannot you go on and tell me more about him?" After a time, he said, "Grandma, will Jesus take me to heaven if I pray to him?"

"Yes, my darling, that he will; if you look to him, he will forgive all your sins."

After a few days he partly regained his senses, and he became more clear in his mind towards the close of his illness, and very touching were many of his words during those short moments of reason.

One day he said, "Grandma, I am going home."
"Where do you mean by home, my dear? Is it to your father's home down the village?"

"No, to heaven!" was his reply.

Two days before his death, he was asked, "Henry, do you think you are going to heaven?"

"Yes, grandma, and won't you come there too?"

During his illness, he often tried to sing his two favorite hymns—

"Jesus, who lived above the sky,
Came down to be a man and die," etc.;

and "Gentle Jesus, meek and mild," etc.

Very earnestly, and often night and day, was his little voice raised in prayer to his Father in heaven. "One day, he said, "God took care of Daniel and shut the lion's mouths, because he prayed to him. Will he take care of me if I pray?"

And was Henry's prayer heard? Surely it was. That loving Saviour, who so tenderly welcomed the little ones when he was on earth, heard the cry of this suffering child, and his sins were, we have no doubt, forgiven for the sake of that precious blood which cleanseth from all sin. He will be one of that happy number of whom he often sang while he was yet on earth—

"Around the throne of God in heaven,
Thousands of children stand;
Children, whose sins are all forgiven,
A holy, happy band."

—Child's Companion.

THE CHURCH MOUSE.

A little mouse once lived in a church in New York city. His home was right under the organ.

Mouse was an aristocratic little creature; he had no more affinity with the vulgar mice who inhabit corn barns and granaries, than the Prince of Wales with a chimney-sweep.

The grand roar of the organ had been his lullaby; he had looked through stained glass windows all his life, and the bonnets which came there to worship every Sunday were made by the most fashionable milliners in New York.

You have often heard the expression, "As poor as a church mouse;" but this one was as plump as a Christmas turkey, and I will tell you why. Just outside the iron railing in front of the church, an old woman kept a fruit and candy stall.

Fair or foul, there she sat under her umbrella—for in fair weather it shielded her from the sun, and in foul it sheltered her from rain. Mouse supposed this stall was placed there on purpose for him, so he helped himself freely to anything he fancied.

Sometimes the old woman saw him, and aimed a blow at him with her umbrella, which made him very indignant, and he wondered the police did not arrest her for assault and battery, as well as for being a thief.

Being so fat and well fed, I don't see why he should have had such a habit of gnawing things which were not at all nourishing. He would gnaw the organ, the velvet prayer-books, the pulpit, and even the great Bible itself.

The sexton tried every means to catch him; he set traps, he brought in a cat, and at last he went so far as to set a price on his head. He actually offered sixpence to any boy who would bring him that mouse, dead or alive.

It was all in vain. Mouse grew bolder and bolder. One day he got into the sleeve of the minister's surplice, which was a very wicked and outrageous thing indeed.

Then he skipped away and hid himself in the folds of a lady's dress. She shook her dress, almost shrieking with fright. A gentleman pulled out his handkerchief, and out popped Mouse with it. He then disappeared, no one knew where, but if a bit of gauze or ribbon fluttered in the summer breeze, the owner imagined the mouse was at the bottom of it.

Deacon DeGroot had, as usual, settled himself to sleep as soon as the sermon commenced—a habit which annoyed the minister a great deal. His head, which was rather bald, was bent forward on his breast, so that the sunbeams, coming through the stained window, cast flickering rays of red and blue upon it.

Mouse, who had been all this time roaming about the church, spied this beautiful shining object, and felt a desire to know what it was.

To scramble to the gentleman's shoulder, and thence to the top of his head, was the work of a moment. There he sat upright, facing the pulpit, then whisked suddenly about and faced the audience.

A smile passed from one face to another, and some little boys and girls giggled outright. Then Mrs. DeGroot, very much ashamed, poked her husband with her parasol. He awoke with a start, bringing his head up suddenly, and the mouse scampered away.

The sexton started in pursuit of him as soon as the benediction was pronounced, but the minister begged him to spare its life, saying it had done what he had never been able to do with his best sermons, it had kept the congregation awake through the entire service.

Deacon DeGroot was never known to sleep in church again, even on the hottest summer day; or, if he fell into a doze, he would wake with a start and clap his hand to his head.

Mouse lived on to a gray old age.—Youth's Companion.

TAKE FREELY.

A ship was sailing in the southern waters of the Atlantic, when they saw another vessel making signals of distress. They bore down towards the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up then!" was answered. "You are in the mouth of the Amazon River!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "Dip it up!"

Jesus Christ says, "If any man thirst let him come unto me and drink." "And the Spirit and the Bride say, Come, and whosoever will let him come, and take of the water of life freely." Thirsting soul, the flood is all around you; "Dip it up!" and drink and thirst no more.—*Earnest Christian.*

CROSS-WORD ENIGMA, NO. 7.

My first is in soon but not in late;
My second is in husband, but not in mate;
My third is in mouse, but not in cat;
My fourth is in them, but it is not in that;
My fifth is in lean, but not in stout;
My sixth is in pouter, but not in a pout;
My whole is a season that often is hot,
But so it proves bright, I'm sure I care not.
—Boys and Girls.

ANSWER TO ENIGMA NO. 6.

"Apple-tree."

FROM HERE AND THERE.

"Believe that you have it and you have it," is not so modern a doctrine of faith as some have supposed. *The London Record* tells the following story, based on that dogma. Wolsey and Erasmus disputing on the real presence in transubstantiation, Wolsey declared that in the reception of the elements we should believe that we have the real body, and we have it. Soon after Erasmus borrowed his palfrey to ride to the vessel, and instead of returning it carried it over with him to Holland, and sent back this letter:

"Quid mihi dixisti de corpore Christi,
Credere quod edis et edis;
Sic tibi rescribo de tuo palfredo,
Credere quod habes et habes."

Which may be thus translated:

As to me you have spoken of Christ's body broken,
If you believe that you eat it, you eat it;
So to you I write back of the palfrey you lack,
If you believe that you have it, you have it.

"One glass of wine poured down the throat of the next President of the United States, and making a hell in his blood, may give this whole nation the delirium tremens." Those poured down the present one have already done so.

The editor of *The Independent* being in conversation with a rather dull conservative member of the House, the latter raised his eye-glass, and looking toward the gallery with evident dissatisfaction, remarked, "What would you do, Mr. Tilton, if you could not distinguish your friends in the gallery?" "Why, sir," said the editor, "I would try to distinguish myself on the floor."

The Evening Post tells the following Paris story:

A literary beggar having vainly attempted to obtain admission to various periodicals, was at last so fortunate as to stumble upon an editor willing to accept his essay. The author retired, encouraged and flattered, expecting in the course of a few days to see himself in print. His hopes were disappointed. He sent a second article, which likewise was accepted but never published. After a considerable amount of manuscript had accumulated on the editor's hands, there arrived one day a package accompanied by the following letter:

"Monsieur: You did not turn me away the first time I had the honor of meeting you. This kindness has kindled in my breast a profound affection for you; allow me therefore to address to you, as my only friend, my eternal farewell. Discouraged on all sides, I have resolved to abandon life. The article that I enclose with this letter is the last that my dying hand will ever trace."

"Poor fellow," murmured the editor, and inserted the article.

The next day the author presented himself at the cashier's office to draw his pay. Here by chance he encountered the editor, who was naturally disconcerted at the meeting.

"Ah, my friend," he exclaimed, "that money has all been paid in masses for your soul."

Pray ye that your flight be not in the winter. How late is it to begin our flight from the world and sin in the winter of old age and death! In the winter the days are short, the ways bad, the weather rainy, the night comes on before we are aware, and we meet with a thousand impediments and hindrances of flight and traveling; and these are a lively representation of those hindrances of salvation which men find at the end of their lives. The grace to prevent them by a speedy conversion is obtained only by prayer.—*Quesnel.*

Rev. T. L. Cuyler sketches this scene at a late Christian Convention in Brooklyn:

The Convention closed by joining hands and singing, "Say, brother, will you meet us?" I saw one of Dr. Storrs' deacons, and a Quaker and a Methodist standing with clasped hands, and flanked by a Baptist and a Presbyterian clergyman. It reminded me of the time when we college students standing thus in the chemical lecture-hall, the electric current leaped from the charged battery through the whole circle in an instant.

Was there ever richer truth and sweeter poetry incarnated in a few lines of homely prose than in those words of Aunt Judy—an old colored woman—on "hol-lerin' at camp meeting": "Taint de *raie* grace, honey; taint de *shure* glory. You hollers too loud. When you gits de Dove in your heart, and de Lamb on your bosom, you'll feel as if you was in dat stable at Beth'lem, and de blessed Virgin had lent you de sleepin' Baby to hold."

LAYMEN'S CIRCULAR EXAMINED.

Having read a document entitled "Laymen's Circular," written by Rev. S. M. Vail, D.D., for certain laymen whose names are appended to the same, and believing that some reply should be made to its fallacious reasonings and pretended facts; and there being no organization to oppose this movement, and Rev. W. McDonald having been requested to prepare a suitable answer to said circular, we take pleasure, as laymen of the Methodist Episcopal Church, in expressing our entire approval of the same, and heartily recommending it to the prayerful consideration of our brethren generally. We seek not controversy, but "the peace of Jerusalem." From our long experience and observations of the working of our ecclesiastical economy, we see no necessity for the change contemplated by this movement. We would most respectfully urge our brethren to discountenance this agitation, and give themselves to the work of saving souls.

Geo. M. BUTTRICK, Barre, Mass.,
HON. L. W. POND, Worcester, Mass.,
HON. S. R. LEAVETT, Portland, Maine,
HON. JACOB SLEEPER, Boston, Mass.,
EDWARD F. PORTER, "
JAMES P. MAGEE, "
Geo. N. NOYES, "
E. B. HOPKINS, M.D., Provincetown, Mass.,
THOMAS HILLIARD, "

To the Pastors and Brethren, Members of the Methodist Episcopal Church in the New England Conferences.

DEAR BRETHREN.—We wish to call your attention to a "Circular" issued by a "Committee of Laymen," appointed by the Lay Representation Convention at Tremont Temple, Boston, setting forth their "reasons" for the introduction of Lay Representation into the general councils of the Methodist Episcopal Church. It is more properly a *Ministers' Circular*, with the names of a few laymen attached; and is, in this respect, an example of the whole movement,—chiefly the work of ministers. Toward brethren engaged in this revolutionary movement, we entertain the kindest feelings, but we sincerely regret that they should deem it necessary, by such agitation, to disturb the acknowledged peace and harmony of the church, and that, too, at a time of unparalleled prosperity. That brethren should find no more Christlike employment than to array the laity against the ministry, with whom they have ever lived and labored in harmony; that they should reiterate the charge so utterly groundless, that the ministry seek to "lord it over God's heritage," by refusing the people the enjoyment of certain imaginary "rights," is to us incomprehensible. Our love for the church of our choice, on whose brow sparkle the gems of a hundred years' gathering, impels us to do what we can to counteract these mischievous proceedings. Not to do it would be disloyalty to God, to the Church, and to our convictions of duty.

This "Circular" differs in its spirit from many similar productions. It has less of those objectionable phrases, such as "Popery," "Puseyism," etc., than usually mar the writings of the friends of this ill-timed measure. But it is none the less deceptive and revolutionary on that account. It presents, in the most carefully drawn manner, the strongest arguments which can be adduced in favor of the measure.

Brethren may affirm that their measures are not revolutionary; that they do not contemplate any interference with the itinerancy, or control of the appointing power.

But what means the action of the "Indiana Conference Lay Convention," Nov. 23th, 1867, recommended as a "plan" to be adopted by the next General Conference?

"Resolved, That each charge be empowered to elect a lay representative to each Annual Conference, and that each district elect one lay representative in addition, who shall be a member of the Cabinet." Is there no revolution sought here?

But let us proceed to consider some of the "reasons" for lay representation set forth in this "Circular."

Reason 1st is a stereotyped announcement that Providence has furnished us with laymen of "intelligence," "competent for any service," "occupying the high places of the land," etc., hence, God demands that we admit them to the general councils of the church. One would imagine that a shower of stars of the first magnitude had fallen upon the church of late. But the fact is, we have always had such men. They have not recently dropped from the skies, nor have they come up from the deep; but they are chiefly the children whom Methodism has gathered from the lanes and highways of society, and taught them to "be diligent in business" as well as "fervent in spirit" until they have become wealthy and intelligent. We rejoice that God has blessed them, and that they have done so well. They are an honor to the church and a blessing to the world. But shall they now claim the "right" to rule the mother under whose fostering care, and by whose godly training they have been made all they are? There is no church in the land, in which its members hold so many official positions, have such complete financial control, and to whom are opened so many fields of usefulness and honor as in the Methodist Church, and we can see no providential indications demanding any such change in our economy as is asked for in this circular.

Reason 2d is an assumption that the "Church is a Christian democracy in which the voice of the people is the highest law," or the voice of God.

God once had a church, in which the voice of the people crucified its "Chief Shepherd." That, we presume, must have been the voice of God. The fact is, the Christian church is not a "democracy." Its head is a King, and ministers are his commissioned ambassadors to his rebel subjects. They are "in Christ's stead;" 2 Cor. v. 20.

The "lordship" exercised by the Gentiles was a self-constituted "lordship," such as is repudiated by every minister of Christ. But the "oversight," "government," or "rule," exercised by the ministry over those "over whom the Holy Ghost hath made them overseers," is quite another thing. One is a God-forbidden rule of one minister over another; the other is a God-ordained "oversight" of the shepherd over his flock. The General Conference cannot reach a layman except through laymen; and hence has, as it has been stated by the first mind of Methodism, no proper legislative powers. It is not to rule

the church that the General Conference is established, but simply to advise the church and rule the ministry.

Reason 3d respects "serving tables," and is an argument of great popularity as well as sanctity, but without meaning.

Ministers must be relieved of so much financial care and labor that they may "give themselves to prayer and the ministry of the Word." But is it proposed to relieve the pastors of the labor of raising funds to build churches, and parsonages, colleges and seminaries, and pay the debts on old ones? Such "serving of tables" by ministers has always been quite acceptable to our brethren; or does it mean that there are a few paying offices in the church toward which certain laymen look, as did backsliding Israel, to the "leeks, onions," etc? It must mean this or nothing, for laymen control at present almost every financial interest in the church. The "moral discipline" referred to in Matt. xviii. 15, 18, relates simply to the manner of settling personal grievances among brethren, and not to church legislation. We claim that the M. E. Church has fully incorporated this principle into her economy, and practices it in the trial of all her members.

Reason 4 is an appeal to the Scriptures, and amounts to the divine right of the laity not only to rule themselves but the ministry.

The first great council at Jerusalem (Acts xv.), was composed of the "whole church."

Mosheim, an authority accepted by the author of the "Circular," says: "It is commonly said that the meeting of the church in Jerusalem, described Acts xv., was the first Christian council. But this is a perversion of the import of the term 'council.' For that meeting was a conference of only a single church called together for deliberation. An ecclesiastical council is a meeting of delegates from a number of confederate churches." His., vol. 1, p. 72.

The following questions and answers will throw some light on this subject.

1. To whom were the questions in dispute at Antioch to be submitted?

Answer. Acts xv. 2, "To the Apostles and Elders at Jerusalem."

2. Who came together at Jerusalem to consider the matter?

Answer. Verse 6: "And the Apostles and Elders came together to consider this question."

3. Who were the public speakers on the occasion?

Answer. Verses 7, 12, 13. Peter, Barnabas, Paul and James.

4. Who were the "chosen men" to accompany Barnabas and Paul to Antioch, &c.

Answer. Verse 22. Judas and Silas. These by the writer of this "circular" are termed laymen. Let us see. Verse 32: "And Judas and Silas, being prophets themselves, exhorted the brethren with many words, and confirmed them." Silas was Paul's traveling companion, preaching extensively.

5. How were the decrees subsequently promulgated among the churches—as the decrees of the Apostles, Elders, and brethren?

Answer Chapter, xvi. 4. "And as they, [Paul and Silas] went through the cities they delivered them the decrees for to keep, that were ordained of the Apostles and Elders, which were at Jerusalem." Pray what can be clearer? That laymen approved of the action of the Apostles and Elders, no one questions; but that they were summoned there to decide the questions in dispute, is nowhere stated, but the contrary is abundantly obvious.

Reason 5th is a plea for the re-establishment of the Jewish Sanhedrim. That ancient court "was the General Conference and supreme governing body of the church of Israel," and was to the Jewish, what the General Conference will be to the M. E. Church, when lay representation is established. This is progress! We presume that lay representation is to be introduced for the same reason that the so called Sanhedrim was established, viz., the wicked murmurings of the people, and the unbelief of Moses.

The writer of this "Circular" must know, for he claims to be a profound biblical student, that nearly every biblical scholar denies that this court in the wilderness was the Jewish Sanhedrim. It was simply a temporary arrangement. The Sanhedrim was not established until about the time of the Maccabees.

But suppose it were the same, what then? Even in this case God would not allow Israel to be ruled by common laymen; consequently he ordered that the selection be made from those "known to be elders," and "officers" over the people, and then immediately proceeds to qualify them by special prophetic endowment (Num. xi.).

If this Sanhedrim is God's model for ruling his church, then the same order is to be observed, we presume, in regard to the mode of election, term of service, and ratio of representation. In this model General Conference of God's special appointment, we find, 1. That the people had no voice in the election of their rulers; 2. The rulers were elected for life; 3. The ratio of representation was eleven laymen to one minister. Do our lay representation friends propose to follow this divine model, in the making up of their contemplated General Conference, which shall redeem Methodism from a hundred years of unscriptural rule? The grand principle, viz., the right of the ministry to govern or nominate those who shall assist in government, set forth so clearly in this scriptural example, has met with more opposition from the advocates of lay representation than any other; and yet it is shown by the scriptural model, which they here present, that the principle is unmistakably of God.

But let it be remembered that the Jewish theocracy was not only an ecclesiastical, but a civil government, and as such cannot be a model for any Christian church, except such as favors the union of "Church and State." It resembles the English House of Lords, having control of civil as well as ecclesiastical matters. This wild Sanhedrim idea is so palpably foolish that it becomes more a subject of ridicule than of serious consideration.

Reason 6 relates to the "practice of the primitive church for the first four centuries."

Nothing is more uncertain than the practice of the church for the first four centuries. After the so called "Council at Jerusalem," we hear nothing more of councils until about the

middle of the second century. Mosheim says, "There does not appear in the first century any vestige of consecration of the churches of the same province which gave rise to ecclesiastical councils." "It was not till the second century that the custom of holding ecclesiastical councils first began." According to Lord King, about the year 250, Firmilian writes, "The bishops and presbyters met every year to dispose those things which were committed to their charge." "Here they consulted about discipline, government, and external polity of the church."—*Prim. Church*, p. 136. According to Mosheim, about this time, "The rulers of the church were denominated presbyters or elders." He says, "There were councils of presbyters, with a bishop" as their "president." What becomes of the "practice of primitive church for the first four centuries" in the light of these facts?

Reason 7th is an unsuccessful effort to drag Mr. Wesley into the service of lay representation. The effort is simply ridiculous.

It was stated in the meeting at Tremont Temple, that Mr. Wesley's early Conferences were composed of "preachers," "band leaders," and "pious and judicious strangers," and that these latter were as much members of his Conferences as were the preachers. But, fortunately, we are not left in doubt as to who were considered members of those Conferences. In Mr. Wesley's "Deed of Declaration," legally establishing the Wesleyan Conference, he informs us who composed his Conferences from the beginning. He says:

"Now therefore, these present witnesses, that for accomplishing the aforesaid purposes, the said John Wesley doth hereby declare, that the Conference of the people called Methodists, in London, Bristol and Leeds, ever since there hath been any yearly Conference of the said people called Methodists, in any of the said places, hath always heretofore consisted of preachers and exponents of God's holy word, commonly called Methodist preachers, in connection with, and under the care of said Wesley, whom he hath thought expedient, year after year, to summon to meet him in one or other of the said places of London, Bristol or Leeds, to advise with them for the promotion of the gospel of Christ."

The writer of the "Circular" virtually admitting the fallacy of that reasoning by which common laymen are made members of Mr. Wesley's Conferences, and yet anxious to press Mr. Wesley into his service, announces the astounding fact that Mr. Wesley's preachers were chiefly laymen. This will be new to most, and we can but think absurd to all. The first man called of God to the work, settled this question with Mr. Wesley. On his way to stop Thomas Maxfield, who had commenced preaching, he encountered the advice of his godly mother.—"John, take care what you do with respect to that young man, for he is as surely called of God to preach as you are." Mr. Wesley heard him, and was of the same opinion. Call these men laymen? As well may we call Timothy and Apollos laymen.

Rev. Charles Atmore, one of the legal hundred, whose name appears in the "Deed of Declaration," says of these men, "Most of the primitive Methodist preachers, like their predecessors, the first ministers of the gospel, were plain men, called of God to take upon them this office and ministry."—*Atmore's Memoirs*, p. 33. But now by the announcement of this "Laymen's Circular," these heaven-called men are transferred officially to the rank of laymen, and thus deprived of that "office and ministry" received from the "Chief Shepherd." What will not even good men resort to when determined to make out a case. But when forced to employ such arguments they should exclaim with sinking Peter, "Lord, save, or we perish."

Reasons 8, 9, 10 do not need any special reply, as they relate to matters which have been frequently discussed in our church papers. For want of space we must pass them.

In conclusion, brethren, permit us to assure you that our opposition to this measure does not arise from any desire to withhold from you any divinely guaranteed rights. The remark so frequently made by indiscreet brethren, that the ministry oppose the admission of laymen to the general councils of the church, because they do not wish to relinquish the right to rule we regard as utterly groundless and exceedingly unjust. Such a disposition has never been manifested by the ministry. It is confidently believed, by many of our most intelligent laymen, that to inaugurate lay representation, is to diminish, rather than increase the powers of the laity. Ours is a voluntary system of church government. The dependencies of the ministry and laity are mutual, and in our judgment equally balanced, and to break up this arrangement is to block the wheels of progress.

While we repudiate the cry, "Let well enough alone," as liable to be construed into opposition to all progress, we adhere to the maxim, "Let right alone" as sound and scriptural.

We believe our ecclesiastical economy right for us, and the history of a hundred years proves that it has the divine sanction. We believe that to introduce popular elections into our churches as frequently as this measure contemplates, will work division and consequent disaster such as we shall have occasion to regret when too late to remedy the evil. The church has once declared its disapproval of the measure, and the cry that the people have changed their views on the subject we have good authority for believing is not the case. The great mass of our people, as is shown by recent conventions and publications, are either opposed to or maintain a sublime indifference with regard to the whole movement.

We implore you brethren by your love of harmony, that you discountenance this ill-advised, uncalled-for agitation. Do not allow yourselves to circulate petitions to the coming General Conference in favor of this object, but treat all such revolutionary movements with the consideration they deserve.

Rev. Dr. Coggeshall has an able plea in *The Boston Traveller* in favor of Congress assigning land to the loyal blacks of the South. They should give it to loyal whites also. They as a body are as destitute and ridden down by the rebel landholders as their lately enslaved brethren. Those lands ought to have been first apportioned to our soldiers, of whatever color, who would be willing to occupy them, and then to all loyal men. The work will not be accomplished till this justice is done.

LECTURE FOR THE SOLDIERS.—A lecture for the benefit of disabled soldiers will be delivered at Chickering's Hall on Monday, 17th inst., by Rev. W. F. Mallalieu. Subject, by request, "The English Aristocracy." Let him have a full house.

THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

All articles published with the names of the authors are not necessarily expressive of the view of this journal.

All articles must be accompanied by the name of the authors, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

WE make a few changes in the location of our matter in order to get our editorial and correspondence a little closer together. Our friends will be glad to hear of the continued success of THE HERALD. We have already exhausted a large extra edition. Its form is meeting with very general favor, and we are now printing it on thicker and better paper than any other journal of its size and price, and even than most of the literary papers of a higher price. To do this, requires a large outlay of expense which needs large returns to make it profitable. Will all our friends, everywhere, aid in the circulation? Our premiums are valuable and easily won. The second volume of Cyclopaedia will soon be out, and all who have not the first should make up their list soon so as to be ready for the one to come. No better centenary picture will be issued than by Mr. Goss. The sewing machines are just what many a good sister needs, and she can secure one by a very little effort. Many a church needs an organ, and can thus obtain one in a way that will make them twice blessed. *The Riverside* is as pretty a monthly visitor as any boy or girl of any age can have or wish.

We have papers on hand from Rev. Messrs. Huntington, Whedon, Stevens, Newhall, and Steele, Miss Larcom, Mrs. Gardiner, and others, which will appear in due season. The authors of *The Wide, Wide World*, *Queechy*, &c., will supply us with religious sketches. Our list of contributors is unsurpassed by any journal. Will not every friend and brother give THE HERALD a helping hand? In your societies, out of your societies, among your neighbors, everywhere you can circulate, what we shall aim to make, one of the best religious journals in America.

NO MORE MISSIONARY BISHOPS.

Our venerable senior bishop has expressed in *The Western Advocate* his views on the demands and modification of the Episcopacy in his usual succinct style. As they involve very important questions, we give the note entire:

I am often asked, What will the next General Conference do in regard to strengthening the Episcopacy? My answer is, I do not know—who can tell? I have, however, an opinion deliberately formed as to what would be suitable and proper in the premises; and having been requested by a few brethren, whose judgment I respect, to express that opinion, I incline to do so, using the freedom of an old man. Let it be understood, however, that none of my colleagues are in any wise responsible for my opinion. Again, while I have nothing to conceal as to measures, I say nothing respecting the selection of men to execute them. But to the main question, How many bishops will the Methodist Episcopal Church hereafter need for her home and foreign work?

First. The home work. At the close of the General Conference in 1888 we shall probably have at least seventy annual Conferences, to hold which, and fill other orders made upon the bishops, we shall need ten effective general superintendents; a less number, in view of liability to sickness and death, would not be safe for the work. So I think. In a word, after deducting from the present list of incumbents such as are unable to work, we shall need a re-enforcement sufficient to turn out from the old and new stock ten efficient bishops. As to how their work shall be arranged, and how they shall be distributed therein, I have here and now nothing to say.

Secondly. Our foreign work. In my opinion we shall need a resident bishop in each of the following mission fields: Western Europe, India, China, and South America—Liberia being already supplied. In support of this opinion, which I have long entertained, I here suggest a few brief reasons:

(1.) Economy. To send out a bishop from the United States to visit any of our foreign mission fields and bring him home would cost as much money as would support a resident bishop in the same field for one year, besides the loss of time and risk of life going and returning.

(2.) There is frequently need of episcopal authority on the spot, and that need is increasing every year as the work extends and agencies multiply.

(3.) I have never believed that our foreign work could be permanently embodied in the Methodist Episcopal Church in the United States of America without embarrassment arising out of civil and political relations; and consequently, the true policy would be to organize our foreign missions into independent ecclesiastical bodies as soon as they have sufficient force to govern themselves. Our Missionary Society could aid them financially after such organization as well as before, and with less trouble, as they would fix their own estimates and make their own distribution of funds.

The above is an honest expression of my individual opinion; yet I believe in the teaching of Peter, "Yea, all of you be subject one to another, and be clothed with humility." Of course when official action shall be taken in the premises, I shall cheerfully acquiesce in the judgment of the General Conference, and do all I can to sustain and enforce its orders.

We are glad to see our bishops contributing their views upon unsettled questions of church polity, and also glad that their course in this case meets the approval of *The Christian Advocate*. The principle is the same, whatever be the subject of consideration; and if Bishop Morris is cordially welcomed when he appears as an advocate of one line of policy that he deems advantageous to the

church, Bishops Simpson and Baker and Kingsley should be treated with equal courtesy and cordiality when they presume to submit their views on other ecclesiastical matters concerning which there is a momentary and local division of opinion.

But while we are gratified with the appearance of the senior bishop before this greatest of audiences, we are less gratified with all the opinions he utters. In respect to the number of the bishops and their appointment, so far as residence is concerned, to certain localities for a quadrennial, there is not much to be said. We agree with *The Advocate* that the number he proposes is sufficiently large for their customary work. Nor do we see how that work is to be essentially modified. Our superintendents, if stationed, as to residence, cannot be diocesan bishops. They are not expected, as are the Protestant Episcopal bishops, to confirm every member. Their chief, if not sole official duty is the stationing of the preachers. Ten may perform this work as easily as a hundred, and may and ought to traverse the whole connection in the discharge of this obligation. On these points, therefore, we see no reason for differing with the bishop, and presume the General Conference will without much debate coincide with his judgment.

But his last opinion we regret to see. This matter of missionary bishops is becoming more and more prominent. Some of our missionaries are favoring it, and *The Missionary Advocate* is its earnest supporter. It becomes us therefore when differing with such eminent and experienced authorities to speak with modesty; yet if our judgment is correct it is none the less our duty to speak. Nay, it is even more; for if the advocated view be wrong, it is in the more danger of success from the character of its approvers. We beg therefore the church to hear and weigh some of the reasons against the proposed enlargement and consolidation of a new body known as missionary bishops.

1. It is unnecessary. Our brethren in the foreign fields can be episcopally supervised with a little adjustment, as cheaply and easily as many Conferences in our own land. It does not cost one half in time or money to go to Europe that it does to go to California, and yet we hear of no proposal to erect the Pacific Coast into an independent bishopric. A bishop residing in San Francisco can superintend the Asiatic work as easily there as one in New York can to-day the California. Bishop Roberts can sail to and from Africa and America annually as cheaply as Bishop Thomson or Kingsley can go to and from the Atlantic and Pacific. If therefore the question of time and money is involved, as the Bishop suggests, it is evident that there will be no more expenditure of either in the annual Episcopal supervision of our whole work than there is in that of America alone. Nay, if we consider the ease of travel to-day as compared with what it was when Bishop Morris was elected superintendent, it is far less. He has told us in a late pleasant bit of autobiography that his early journeys were on an average four miles an hour. To visit Idaho or San Francisco at that rate would require from fifty to one hundred days of fifteen hours each of steady travel. He could not go from Maine to Louisville, the extremity of his work then, in less than fifty days. We can go to India to-day in about forty days—quietly and rapidly, though perhaps somewhat qualmishly, steaming across the world.

If Dr. Coke, our first appointed bishop, often crossed the ocean in a little vessel that would now be deemed unworthy to carry coals or lumber along our coast, in order to plant the seed-grain of Methodism in every quarter of the world, certainly his successors can take the palaces that now fly over all oceans to inspect and garner their glorious and increasing harvests of this seed into the Methodist Episcopal Church.

Other and greater reasons lie against this movement, which we must reserve for future consideration. But this reason, if no other, should constrain such a practical mind as the senior Bishop's to abandon a policy which he himself avows is to be separating and disuniting. If it is unnecessary it certainly should not be entertained when its results will be harmful to the fraternity and unity of the church at home no less than abroad.

BOSTON THEOLOGICAL SEMINARY.

Our New England Theological School has at length a name. The designation provisionally adopted by the incorporators, "Trustees of the Theological Seminary of the Methodist Episcopal Church," has just been changed by the Legislature into BOSTON THEOLOGICAL SEMINARY. A better name could scarcely have been devised. In the first place *Seminarium* is the oldest, most characteristic and appropriate of all the names ever applied to institutions devoted exclusively to the education of the ministry. Etymologically, historically and conventionally, it is the name. Originally the qualifying word "theological" was not needed, so well was the application of the term understood; now, however,

it seems to be necessary. As to the distinctive and proper prænomen, it is customary to take either the name of the founder of the institution, as in the case of the Garrett and Drew schools, or that of the place in which the institution may chance to be located, as, for example, the Bangor, Newton, Princeton and Andover Seminaries. In the case of our Boston institution, there being no one patron to whom the honor of its creation could be ascribed, it only remained to give it a geographical designation of wider or narrower application. It could not be styled the *New England Theological Seminary*, as one of our most faithful and zealous patronizing Conferences, (the Troy,) lies outside of New England. After mature deliberation, the Trustees unanimously fixed upon the name by which the institution is already generally known outside of New England, "BOSTON THEOLOGICAL SEMINARY." It is short and "handy;" it tells at once where the institution is, and suggests what it ought to be. It will save much confusion if correspondents will remember the name. At present letters come directed to the "Methodist Biblical Seminary," "Theological Institute," "Biblical Institute," "Theological Seminary of the Methodist Episcopal Church," &c., &c. More serious consequences than the occasional loss of letters may result from this confusion. Institutions have often failed to receive the bequests of friends from misapprehension or carelessness on their part with respect to the exact legal name. Let it be borne in mind then that henceforth the corporate name of our institution is "THE BOSTON THEOLOGICAL SEMINARY."

CREATION WITHOUT A CREATOR.*

It has been a life-work of more than one to devise a mode of accounting for the world we are in with no agency of any intelligent power above nature, or with as little as possible. This is done, of course, "in the pure interests of science;" at any rate all desire of advocating atheism is disavowed. Some who labor in this line are naturalists; more are not. When the anonymous *Vestiges of Creation* appeared, the book was received as the work of some profound student of the natural sciences. But the zoologist wished he had known more of zoology; the botanist wondered at his botanical mistakes; and so through the circle. All found him weakest where they themselves were strongest. And the book, which was a nine-days' wonder, has exerted no permanent influence on either natural history or theology.

It is a little remarkable to see a metaphysician like Herbert Spencer volunteering his aid in generalizing the truths which the botanists and zoologists have discovered, and which they are still tracing out to new discoveries. Is it that he supposes their minds so cramped by their investigations that they cannot or dare not go on to general principles? The amount of acute reasoning that has been expended on the flower of an orchis or of a sikweed, is little suspected by most who are familiar with the subtleties involved in the consideration of an abstruse point in law. Men like Robert Brown and Richard Owen may be safely left to their own work. *Non tali auxilio*. We know that there have been men who compiled an Encyclopedia professedly out of zeal for the diffusion of knowledge, while among themselves they did not hesitate to avow it as the great task of their lives "to crush the wretch;" and that "wretch" was Jesus of Nazareth!

But we have less to do with the motives of Herbert Spencer than with his assumptions and conclusions. And in the outset let it be understood that they refute none of the teachings of the Bible. Could he but find evidence for them he would weaken certain arguments in natural theology, and take off something from the palpable absurdity of every atheistic scheme, but nothing more. It would remove certain results of creation from the immediate to the mediate agency of the divine Contriver. The man who lets loose the ferret against the rats sends his design far beyond where his hands can reach. The zoologist who lays the head of a bird on an anthill uses the voluntary agency of other beings to free the bones from putrescible matters.

So, if it be not absurd to thank God for any event whereat we rejoice, how shall we limit his indirect agency? It may be that there is a sense in which he made the Pyramids and the Crystal Palace. And no one can prove that it is beyond the reach of Omniscience to wind up a machine as complicated as this world, so that each causal cog shall mesh in with one of effect even to the determination of where each leaf shall fall in all the life of every primeval forest. And intelligent beings might form part of the vast machine, seemingly as free in their agency as are the bees that swarm into the empty hive which their owner has made fragrant with hickory leaves. This is not our chosen way of explaining what we see, but it is less preposterous than a

*THE PRINCIPLES OF BIOLOGY. By Herbert Spencer. Vol. 2. New York: D. Appleton & Co. 12mo., pp. 566.

complicated code of self-enacted laws, and an eternal series of organic beings, which down to this winter, is seen to be in full career of rapid progress. But this interpretation of the Creator's work excites the same disappointment as if what is treasured as an autograph should prove not a forgery, but the writing of an amanuensis. God is still the author of nature.

Our positive philosopher is very positive in his assertions. The patient naturalist who has sacrificed thousands of eggs in investigating the steps by which the yolk is developed into a chick, does not speak with more confidence of his conclusions from comparison of different eggs of the same hen at known intervals in the process of incubation, than our author does of the development of one species into another, assuming that unknown ages are competent to produce the change. But his whole scheme is unsupported by a single animal change that can be proved outside of human influences.

At the first glimpse any positive evidence of secular change in species might appear unattainable. It is not so. The entire history of many a species, from its origin to its extinction, can be studied in the strata of rock that were formed in part of their remains. None of them began in any other species, none ended in another. So far then as facts are concerned, the geographical discoveries of Lemuel Gulliver are on a level with the biological science of Herbert Spencer.

It is the first step that costs. The benighted traveler often has found as much difficulty in securing the first faint flame as in making all the rest of his watch-fire. "Protoplasm, manifesting life, and yet showing no signs of organization," is his starting-point. Where do we find it? Who has seen it? Does it belong to the organic world—without organization? We wish to know more about this life without father, without mother, without descent, having neither beginning of days nor end of life. Is its life that of a crystal? Or is it merely geometricity, like the movements of animated oars, or the Rose of Jericho? It is certainly a pity that this important abutment, whence the flying bridge must start, was not made firm beyond a peradventure. True it is sufficient that the protoplasm should have lived seventy million years ago. But are not the causes which then originated it still in action? Its very next door neighbors, protophytes and protozoa, are now by no means scarce, nor is their existence problematical. Strange that this protoplasm should be so little known!

From these simple living cells, the theorist's course is comparatively easy. Each living thing is an assemblage of facts; the prototype of scores, the humming-bird of thousands or millions. A very skillful selection and arrangement is made of many that carry conviction with them. Grant that the Creator did make protoplasm and no other living thing, that he further enacted a complicated code of laws that execute themselves in some incomprehensible ways, and the order of being and development, may as well be, as Mr. Spencer would have it, as in any other way.

But that wonderful code of laws! Here are the yolks of two eggs. One is from the nest of an eagle, the other from that of a grouse. They are almost a liquid, but are, in fact, a conglomeration of delicate cells. But of course there can be no very essential difference between them. The anatomist can find none at all. Outside influences must determine the shape of the creatures to come from them. Not so. From one shall be developed a fierce eye, a hooked beak, and terrible talons; from the others a timid, defenseless bird. Nay, more; the offspring shall bear individual resemblance, not only to the parent within whose body its original substance took shape, but also to another parent with whom its connection must have been infinitesimal. The atheistic philosopher would have it that all the causes for these developments were wrapped up in that semi-fluid globe which cannot even keep its shape when laid on a plate. All the markings of a million of feathers in the egg of a peahen! For an uncreated law this is indeed wonderful,—incredible.

But the development theory implies that accidental differences between parent and offspring may be perpetuated to succeeding generations. If any such peculiarity favor fecundity, tenacity of life, facility of securing food or escaping from enemies, it increases the number of descendants; and if the contrary, it diminishes the number of survivors. And when the law of the survival of the fittest shall have culminated in an omnivorous animal of the size of the whale, that can leap as many times its length as a flea, with the cuirass of the crocodile, the tenacity of life of the tortoise, capable of outflying the condor and outswimming the salmon, as prolific as the rabbit, as cunning as the fox, with the intellectual power of Aristotle, the pertinacity of Grant, the eloquence of Demosthenes and the piety of Brainerd, this globe will have reached maturity. We do not

understand why this has not happened many millions of years since.

The absence of this all-prevailing *supremus* is not the only thing inexplicable on our theory. Of plants there should be just so many species as there are combinations of temperature, soil, moisture, and other modifying circumstances; and, as two climates shade into each other, so should every two neighboring species. It should be as impossible to arrange them into distinct species as it is to classify absolutely the lumps of coal in a bin.

And there are some special difficulties. Does the working-bee transmit no sterility to her own offspring? And did she inherit it from her prolific royal mother? The worker-ant is a similar puzzle. A still more remarkable one is the honey-making ant of Mexico. Certain neutrals secrete honey till they become shapeless living honey-bags. These the rest of the colony regularly destroy for food when other supplies fail. But their parents had no such peculiarity, and they transmit it to no descendants. By what modification of her wondrous law of descent—*partus non sequitur ventrem*—is this peculiarity of the aunts transmitted to their nieces? Mr. Spencer finds no difficulty in arranging the animal creation into groups and imaginary series, each species of which might look like a slight improvement on the one supposed to have preceded it. But he makes no effort to prove that these species came into existence in any such order. And just here the facts are dead against him. For, granting that the creation of the present world was simultaneous, there is no question that previous worlds had existed on this globe; they were furnished with life very different from that of ours. But it is far from true that there can be perceived any course of improvement from the work of the "prentice hand" to the wonderful perfection ultimately displayed. The very reverse might be shown with much more plausibility.

The earliest of animals known till lately was a shell-fish called *lingula prima*. But it was not a poor helpless thing like the oyster. The *Brachopods*, of which it was one, is the highest order of *mollusks*; and after a wide prevalence in successive worlds is now almost extinct. The first reptiles that lived on this globe were not limbless snakes doomed to wriggle and crawl as they might, but mighty lizards before whom our creation would tremble. They walked, they swam, they flew. Birds to which the ostrich was but a chicken, have left their tracks in the sandstone. The elephant genus once traversed the snows of Siberia and Alaska; now it is reduced to two tender species in India and Africa. In short, it appears rather as if this globe had been spectator of successive interferences of creative power; as each organic form waxed old and ready to vanish away. And in each we love to trace, not the result of blind animal antagonism, but the mind of a Creator, a revelation of God to man. God grant that we read not the book of nature in vain!

SUMMER ALL THE YEAR.

Our lively Jersey correspondent made excellent mince-meat of a little note of ours in his letter last week. We thought such a savory dish deserved to be served up alone, and therefore gave him all the table to himself. But if he found so much to say over his wash-tub and baby against especial efforts for church revival, a church editor over his inkstand ought to find some word in defense.

Nothing is more fascinating than summer. An everlasting June is probably connected with every Christian's idea of heaven. If the church above abides in this climate, so should the church on earth. It is pleasant to picture such a church: Every branch laden at once with blossoms and fruit; every member full of love and zeal and holiness; every sermon a feast of fat things to every auditor's hungry ear and eye and heart; every social meeting thronged and buoyant with holy life; sinners daily seeking and finding their Lord; the rich soil of grace constantly bringing forth its thirty, sixty and hundred fold. Were such the case, all struggles and fastings and sighings over the decline of Zion, all "extra efforts" to rouse her from her slumbers, and to awaken sinners from their deeper sleep, forerunner of eternal death, would be unnecessary.

But is such the case? Was it ever the law? Can it be? Is not the life of man, whether spiritual or physical, somewhat conformed to that of nature? Has it not like her its times and seasons? She passes from January to June, from August to December. The body goes through every state of sleep and waking, of health and sickness, of youth and age. Such may be the condition of the church, even though it is the body of Christ. It too may be found in its totality affected by the conditions imposed on humanity. It has ever been. In the patriarchal ages it had its times and seasons; now flourishing, now fading. So was it in the Mosaic, judicial, kingly, prophetic periods. So was it in the

days of Christ. In some places and hours he could not do many mighty works, and in other places and hours all the world seemed to run after him and believe on him. The apostles often toiled all night and caught nothing, and again at the letting down of the net found in it a great multitude of fishes.

Thus has it been in all ages. Our Puritan and Methodist fathers were in labors oft and always, but did not always have evident, much less abundant increase. Wesley's diary and Asbury's have many passages, which, like Paul's at Athens, and Christ's at Capernaum, show how hard are human hearts, and how potent is the prince of the power of the air.

Even if the steady flow of saving life were uniform, there might be need of times and seasons of physical rest. No church can sustain continuously the high excitements of a great revival. The Master had to withdraw from his crowds and healings and preachings, to recruit himself in solitary communings with his Father. So his disciples must have repose from the drain of a continual revival. No minister nor people could constantly endure a floodtide of grace. Our great revivalists must have their long seasons of repose in order to undergo the exceeding pressure of their duties.

But if these stages of rest are seemingly as natural as those of action, it is far from necessary that that rest should be backsliding. The world should not take possession of the church if it is not in a vehement state of energy. Sleep is as strengthening as toil; the winter as vital as the summer. If there are seasons of quiet, even these should be also of action.

The church looks on a sinful world. It offers daily prayer. It opens its gates regularly and often to their entrance. It urges them from the pulpit weekly. It prays for them, entreats them, warns them. But they are still unmoved. Then it says, "We will devote ourselves for a season exclusively to labors for your salvation. We will hold especial meetings, and use especial efforts to win you to Christ." This is not unscriptural. It is in exact accordance with the divine mode. It is blessed and prospered of God.

These seasons are usually in the winter. Much of the best work of man is done in that season. More is written, more wrought. Farms may not be tilled, but brains are. The long evenings are adapted to long meetings; the desire for novelties is supplied by this divinest of attractions.

While therefore grace, like death, has all seasons for its own, it may also have especial seasons for especial operations. These may be at any time of the year. The revival may be at June or December, at the camp meeting or the quarterly meeting, under the regular or informant service of the sanctuary. Every church should labor for it now, expect it now.

In our best of New England customs of a Sabbath evening prayer meeting, every such meeting in the year is with some ministers crowned with penitents and converts. Yet even then especial work brings usually especial reward. If no harvest follows, as our brother suggests, the fault may be in themselves, not the effort. Sow beside all waters, and in all weathers. Labor regularly and infrequently, or, as the apostle says, "in season and out of season." Then shall the church be blessed with constant summer, even when the outward signs of its presence are wanting, and shall enjoy at appointed seasons such especial radiance of grace as shall bring forth great harvests suddenly from the prepared soil, and make all the church and region as the garden of the Lord.

FROM THE OHIO.

A SUGGESTION.

In one of the lecture seasons not long anterior to what the graphic Nesby denominates "our late unpleasantness," some enterprising individual or association conceived and executed the idea of introducing to a Boston audience various representative men of the South, who had the largest and freest opportunity afforded them of ventilating the peculiar views of their particular sections on all constitutional questions and domestic institutions then in dispute before the country. Among the lecturers of that course, I remember, were the late Sam. Houston, of Texas, and Tom. Benton, of Missouri. I have been thinking that possibly the "Mercantile" or "Old Bay State" or "Fraternity" committee might afford entertainment to the curious—(only the experiment itself can determine whether it would put money in their treasury)—by inviting a few of the present representative men of the South to come and express, on a Boston platform, their views of the existing situation.

The time to do this, it seems to me, is peculiarly and emphatically now; the men for the programme are opportunely disengaged, or soon likely to be, and the reconstruction of the northern wing of the army of the immortal stars and bars will insure to these men a cordial reception in all the rejuvenated whisky-saloons of the metropolis of New England. "J. D." is now at perfect liberty, on Horace Greeley's bail-bond, and might be engaged at a low figure. Wirz, to be sure is dead, and Booth; but Surratt will soon be discharged from criminal custody, and with his Papal-Zouave uniform, would be likely to draw. Jenkins of Georgia, since General Meade relieved him from gubernatorial responsibility, is already as far north as the White House at Washington, so that his traveling ex-

penses to Boston would be comparatively light. The successor of Sheridan in the Fifth Military District runs a good chance of soon losing his head as a Major General, and, for a consideration, might be induced to visit a city that once indulged great pride in the name of Hancock. Those busy B's—Blair, Binkley, Black—would be most happy, I have no doubt, to hum in your metropolitan hive on the first prospect of honey for their master's table.

A SURE CARD.

But, whoever else might fail them, the committee could have a great and sure card in the person of that distinguished commander of the late Confederate navy (?) Admiral Raphael Semmes; who, since he was forbidden to exercise the functions of Probate Judge in Mobile, has failed of pecuniary success as a member of the Fourth Estate, and is now driven to the humiliating necessity of getting his bread by itinerating up and down the Mississippi valley as a lecturer. But, great as it is in area and population, the Mississippi valley is too much of a "pent-up Utica" for his wondrous powers. He ought to have the "boundless continent," as he once had the boundless ocean to roam over.

To help the Admiral eastward, where I know there are many persons, especially shipowners and officers—who would much like to see him elevated to a high platform among them, I will give a brief description of him as he appeared a few evenings since in Covington—at the other end of the suspension bridge (not rope) from Cincinnati—and a specimen or two of the ideas which he inculcates in his new vocation.

He is six feet high, has a light frame, somewhat wrinkled face, indifferently combed hair, a light moustache, and a vanishing imperial. His clothes are somewhat old-fashioned and shabby, but it is to be remembered that he has been out of all "profitable" employment since he fell overboard from the Alabama, while receiving the official attention of Capt. Winslow, of the Kearsarge, on the coast of France. It is somewhat disreputable to the Federal government, seeing that it has a remarkable tailor at its head, to allow this naval chieftain to go about with such seedy garments. If it cannot clothe him more gravely—more becoming his peculiar merits—it ought to restrain him from a too frequent exhibition of his Alabama suit.

THE OPENING SENTENCE

of his lecture indicated, perhaps, a little over-sensitiveness on the part of the Admiral; but that is a habit which is as marked, doubtless, among high navals, as among corresponding army officers. "Ladies and gentlemen," so he began; and not "Gentlemen and ladies," after the Emersonian method: "None of the movements of the late war have been so much misunderstood and misrepresented as my own upon the high seas;" and then, in a sentence or two beyond, he added: "It is to correct these errors and misrepresentations that I conceived the design of delivering a short course of lectures in such of our towns and cities as I might find willing listeners, and especially in the towns and cities north-west of the Ohio River, where this kind of correction is most needed." On the last point, I beg leave to differ with the Admiral. If his record is susceptible of correction, that correction is needed to be known nearer the northern Atlantic coast, and not quite so far inland.

FRATERNAL.

Still further on, he remarked of the North and South: "We are one people, of one blood, almost of one household. If there has been anything done on either side creditable, (sic) to our name and race, why should we not all take pleasure in its recital?" Sure enough, why not? The difficulty of the proposition is to find, in his case, what was "creditable." A clearing up of that point would make the rest easy.

HARD UPON HISTORY.

In prosecuting his vocation as a lecturer, the Admiral remarked that he should "make free use of the facts of history;" which he then and there proceeded to do. The only trouble was, he made too free with the facts of history. He captured them under a loyal flag, and perverted them to "Confederate" purposes.

HARDER UPON PAUL JONES.

The Admiral—with an excess of modesty worthy a naval commander who took such good care to keep clear of all fighting craft—proceeded to run a parallel between himself and Paul Jones! Semmes and Jones! the Alabama and Bon Homme Richard! A skunk's foot to a lion's paw!

HUMOR AND SENTIMENT.

With peculiar zest, the lecture described the trick by which he obtained a crew for his vessel; how he enlisted a hundred men in a British port, under a feigned contract, took them to the Azores, and then told them they might return home, or enlist for a cruise on the Alabama. He also read a humorous extract from the log-book of the Alabama, describing the burning of the first ship which he destroyed. He told, with great gusto, how he captured the Ocean Rover, Alert and Benjamin Tucker, of New Bedford, and Weathergauge, of Provincetown, and how he burnt them by daylight, that their destruction might attract as little notice as possible.

The funniest thing, however, in this department of the Admiral's discourse, was his serious complaint against the moral turpitude of the officers of the ship Emily Farnham, which he captured in the Gulf-Stream, and which he released on a bond. "This vessel," said the Admiral, "upon being released, instead of proceeding to Europe, as the captain of her promised faithfully he would do, turned round and went into Boston." A man, whose soul is leprous with perjury, complains of honest sailors because they break faith with a pirate! That is the moral sublime of impudence, worthy of the first and last Confederate Admiral! But I have no further time, at present, to devote to this interesting subject. I can only urge this new competitor for honors in the lecture-field upon the attention of your New England Lyceum Committees. They can address him, personally, "care of Governor Magoffin, of Kentucky." That last word prompts me to indicate some of the recent

MORAL ENTERTAINMENTS OF KENTUCKY.

The conservative citizens of this neutral State are amusing themselves in the usual fashion. A beautiful new church edifice belonging to the loyal Methodists of Graves County, was destroyed by an incendiary fire lately, under peculiarly aggra-

vating circumstances. A school-house, too, in which a holiday festival had been enjoyed by a Sunday School of colored children, was blown up with powder on Christmas evening, just after the children and their friends had left the building. The parties to this crime were overheard, in the midst of the darkness of the night, discussing the advisability of putting the matter off for twenty-four hours, until the loyal Methodists had their usual service in the building; when, as one of the conspirators remarked, they could "blow school-house, Methodists, and all to hell together!" The Kentucky Legislature have just enacted a statute which discriminates between a white victim and a black in regard to punishment for the crime of rape. In the case of a white victim, the penalty is death; if the victim is black, nothing is to be said about it in a civil court!

Such are the moral entertainments of conservative Kentuckians at present! These entertainments are interspersed with the frequent murders of inoffensive freedmen, and the distraction in the mails of loyal correspondence with the North and West! The name of Kentucky still retains its primitive significance; for is it not the dark and bloody ground? Was it ever more so than to-day?

A NOTE ON THE MAINE CONVENTION.

The editorial notice of this Convention is calculated to give an erroneous impression in regard to the sentiments of the Methodists of Maine upon the subject of Lay Delegation.

The Convention was attended by only a very small part even of the ministry of the two Maine Conferences, and its action, however "spirited and harmonious," cannot be safely regarded as an exponent of the prevailing sentiments of the people upon this subject.

The call included only those who are favorable to Lay Delegation. It could hardly be expected, therefore, notwithstanding the qualified invitation to all present to participate in the discussions of the occasion, that those opposed to this movement would take this opportunity to disturb the councils of the Convention by opposing the measures it had assembled to promote.

It is true there has been in Maine no open or organized opposition to lay delegation; it does not therefore follow that the people feel that "this is but the seal of a union which has long since cemented their hearts."

The laity and clergy of Maine Methodism are very cordially united in their interests and affections, and probably not very discordant in their views upon this subject. But whether the predominant sentiment is for or against lay delegation, is by no means certain.

The position of the Maine Conference may be inferred from the last official action of the Conference upon this subject which appears in the following resolutions passed at the session in May last.

Resolved, That the Maine Conference believes it just and proper for the laity of the M. E. Church to be represented in the General and Annual Conferences, by a due proportion of ministers and laymen, provided they so desire.

2. That so long as the great majority of our laity neither ask for, nor desire lay representation, the agitation of this question is both inexpedient and damaging to the interests of the M. E. Church.

So far as relates to the Maine Conference, the ministers are probably quite as friendly to the contemplated change in our economy as are the laymen; I think they are not prepared to force this measure upon the church without an unmistakable expression of its judgment both on the part of its laity and its ministry.

S. ALLEN.

We publish the above note with pleasure from Bro. Allen, whose company we enjoyed at the Convention, though we can hardly see its necessity. By saying there was no opposition, we did not of course expect that every body favored it, or that there were no objectors. No cause, however excellent, ever appeared or will appear that every one immediately approves. "Some doubted," it is said even of the disciples after the appearance of Christ to them after his resurrection. But our brother declares that there is "no organized opposition." The Maine Conference followed the wise course of the General Conference, and approved the movement when the people wish for it. Only they went a little farther than the bishops and the General Conference, and disapproved the agitation; though why the brethren who approve of it should not express that approval as their loyalty, judgment and conscience direct, is not easily evident. If the Maine brethren are not yet a unit in favor of this question, they ought to be and will be. They will not lose their State right to direct the church in this scriptural and appointed way.

A PROFESSOR in a Canada College writes: "I am doomed to a gloomy Sunday because THE HERALD did not come." We sympathize with him in his affliction. We hope to get our paper to every subscriber, if possible, before Sunday; but a little delay still attends the working off of the edition, as it has to go through several more hands than formerly. We shall soon, we trust, overcome all this. We shall perhaps be all the more welcome to some readers, if we are in anything a little slow.

WE regret to announce the illness of Franklin Rand, esq. He is exhausted by his labors, and will be compelled to have a release from office for a season. Few men so deserve a vacation. For thirty years he has devoted himself without rest to the financial department of THE HERALD. He took it when its credit was very low, and has built it up till it has but few rivals financially in the market, and no superior. Will the church pray for his speedy restoration to his accustomed health?

ERRATUM.—In the editorial on No More Missionary Bishops, "Maine to Louisville" should be "Maine to Louisiana."

BOOKS AND MAGAZINES.

ARROWS FROM MY QUIVER.

GLIMPSES OF LIFE IN SOUL-SAVING; or, Selections from the Journal and other Writings of Rev. James Caughey. With an Introduction by Rev. Daniel Wise, D.D.

The scene of these labors was in England, in 1845. Many hearts will be powerfully affected by reading these awakening pages; many persons must be drawn by them into deeper sympathy with that form of religion which is "Christianity in earnest." The books are of the same spirit and style that characterize all works of the author,—plain, pungent, unique. It contains sermons, extracts from journal, anecdotes, conflicts and victories. Pertinent illustrations abound, drawn from poets, moralists and wits. Mr. Caughey's conflicts being against the Devil, he is not afraid to use weapons wrested from

the hand of him who forged them, or picked up on fields where he has sought triumph.

The results of labors here related are marvelous, especially to cold and unbelieving hearts. Scenes where, amidst immense interest, conversions were numerous and sudden,—where believers pressed into more conscious union with God, and realized the cleansing efficacy of the blood of Christ, are graphically described.

The chief trouble of the reader arises from a fear that much of this gathered harvest may have spoiled for the want of care in the garner—lest many uncured grains, by moulding, may have corrupted the precious contents of the bin. The fruits of such quick evangelistic work must always need the wisest and most patient care of the pastor and flock that remain behind, when the blazing comet has disappeared, to return no more. The books will, however, subserve an important end if they shall tend to keep alive in the church the great idea of the Baptism of the Holy Ghost, as the promise of Christ, and available, by faith, to the achievement of the sublimest wonders in this lost world. God bestows and distributes talents as needed. Some bright though eccentric stars shine in the candlesticks. They chase darkness and slumber, and often show, what the world needs to know, that the gospel is not "in word only, but also in power and in the Holy Ghost and in much assurance."

The reader will find abundant proof of the honesty and power of this extraordinary minister, and an assurance of his sincerity when he says, "I made a sudden onslaught upon Satan's kingdom the sword of the Spirit in my hand, bidding defiance to the devil in my soul, and having burning, weeping love to poor sinners in my heart."

MISSIONARY PATRIOTS: Memoirs of James M. Schneider and Edward M. Schneider. By Increase N. Tarbox. Mass. Sabbath School Society.

A book is this that every Sunday School scholar should read. Two heroes of our war were these young men, born in Persia, of missionary parents. One, a chaplain, died of yellow fever; the other was killed fighting before Petersburg. Brave to a fault, if such bravery is possible, they had the higher courage which comes from the cross. Their lives are full of holy and patriotic edification. We trust our librarians will all remember and put this book in their catalogues.

THE DUCHESS OF GORDON (Carter & Brothers), is another good religious biography, full of faith and works. It describes Scotch life, the lofty and lowly in their religious flavor and strength. The greatness of her social position was forgotten in her zeal for the Master. She bore fruit in old age. "Others seem to fade, but with her the growth was constant and decided, and only more abundant in the last years of her life."

PICKWICK PAPERS (Globe edition, Hurd & Houghton), concludes this series with its best work. No edition is more popular, or more deservedly so.

THE AMERICAN JOURNAL OF HORTICULTURE has a long varied bill of fare—purely vegetarian, but none the worse for that. Pear and Peach Culture, Homes Old and New, New Tomato, Violets for Winter, and 35 pages of Notes, fill up this beautiful magazine.

THE AMERICAN AGRICULTURAL ANNUAL.

THE AMERICAN HORTICULTURAL ANNUAL.

O. Judd & Co. have issued two compact pamphlets in good style and full of the best matter on these topics. They are worth many times their cost (fifty cents) to every gardener and farmer.

LITTELL, Feb. 8th, has fifteen live articles, poetry, stories, politics and literature. It is one of the most readable numbers.

THE RELIGIOUS MAGAZINE has papers by Messrs. R. Ellis, Fuller, Ware, Kimball and Miles. It is an excellent number—the nearest Christian magazine that stops short of the full knowledge of Christ.

The Atlantic for February. Let not the anti-tobacco reform which will yet make itself felt in society, forget the Rev. Mr. Trask in the hour of its triumph. He has fought on this line solitary and alone for many years. Mr. Parton now joins him. He gives a very readable discourse on "Does it pay to smoke?" We hope he will follow it up with a far more important question, "Does it pay to drink?" Mr. Dickens devotes himself to an abominably false caricature of Christians. He never yet drew a decent picture of a minister of the Gospel. From the drunken Stiggins of Pickwick to these unmitigated villains, he always decries this class. His craze is not doctrinal like Holmes', but social. The Dissenters, not the Church, are the subjects of his slander. "George Silverman" is the worst of all his writings in this respect, the most false and diabolical. Two stealing, lying ministers, "bellow," or grin and groan for the salvation of George, a grandson of one of their members whom they have cheated out of his property. It is a story without genius, and full of spleen and falsehood. It will harm him, not the Christians he so profanely mocks. Dr. Hedge has a fine essay on Genius. Mr. E. E. Hale gives another charming bit of Sybris life. Landlord, householder, official, and everybody else will learn something about life from this jolly journal. Telegraphs for private and regular use, pen and paper, bath-room times, and flowers in one's hotel quarters. We are glad to see that no wine is served at the Sybris table. We hope their American visitors and friends will copy this virtue. Whittier has a characteristic poem. There is a dullish, political article, a story not so dull, and other good things, except as usual, the lack of vision in the reviews. Professed breadth and real narrowness are its features when questions of religion are raised.

The Young Folks has a very pretty painted frontispiece, and many telling stories. It is hard to beat.

The Ladies' Repository for February has an engraving of Burgdorf, a mountain village, and Men of Song, being portraits not of poets, as might be supposed, or singers, but American composers, Hastings, Root, Bradbury, Phillips, with one or two others. Its papers are on "Jeanie D'Albret," "Letters of Life," "Unconscious Influence," "Katharina," a critical article by Rev. R. H. Howard, appreciative and true, "Women in the Middle Ages," from Blackwood, and other such. It is the handsomest of magazines, as being a Ladies' of course is proper.

The Church at Home.

Information from any of our churches for this department will be gratefully received and acknowledged.

NEW ENGLAND CONFERENCES.

MASSACHUSETTS.

Boston.—In the Preachers' Meeting on Monday, Feb. 10, the question in regard to the Intermediate State was again taken up, and Prof. Lummis and Rev. A. McKeown spoke.

Rev. G. Haven, Rev. W. McDonald and Rev. Dr. Butler were appointed a Committee to invite Mr. Punshon and Rev. Dr. Ritchie to visit Boston during their intended visit to this country next spring.

Rev. D. L. Marks, of the New York City Mission, was introduced, and gave a very interesting account of the work in which he is engaged.

B. T. S. Lecture.—Rev. J. Manning opened his course of lectures before the students of the Boston Theological Seminary with an eloquent Introductory, in Bromfield St. Church, on Monday, the 10th inst., a large audience being present. The first half of this lecture was devoted to Theoretical Infidelity. The last part was occupied with the manner in which the different forms of infidelity should be met. The lecture next Monday noon will be an examination of that form of infidelity of which Spinoza is the father.

Hanover Street Church.—Rev. J. T. Burrill, rector of Christ Church, Boston, preached a powerful sermon in the Hanover Street M. E. Church on Thursday evening, the 5th inst. Mr. Burrill participated in the devotional exercises of the prayer meeting that followed the regular services.

Centenary Church, South Boston.—Rev. J. L. Hanaford, pastor, is enjoying a most refreshing manifestation of the presence of the Lord. At every meeting there are tokens of the Divine Spirit, and the interest is fast increasing, and promises to result not only in an extensive but permanent work of grace.

New Bedford, Mass.—Rev. L. B. Bates writes: "Souls are still seeking the Saviour of sinners at Pleasant Street, New Bedford. The revival that commenced more than one year ago, still continues. During the present month more than twenty have been earnestly asking, 'What must I do to be saved?' Trusting in God we intend to keep the revival spirit until the Master shall say 'come home.'"

Plymouth.—Rev. H. H. Martin writes: "God is with his people in Plymouth. From the very first of this Conference year the M. E. Church has enjoyed a good revival interest. Souls have been saved, others reclaimed, and the church greatly blessed. Within a few weeks the interest has spread to other churches in town."

East Weymouth, Mass.—A correspondent writes: "The work of the Lord progresses gloriously. About sixty have professed conversion. Many men and women, heads of families, some of the worst and some of the best men in the place, have been converted. Last night (Sunday) our vestry was crowded to its utmost capacity; the meeting was full of the power of God; fifteen conversions; could not close till near 10 o'clock. An old brother said he had lived in East Weymouth all his life, but had never seen it on this wise before."

North Harwich.—Rev. Geo. Pierson writes: "The Lord has graciously visited North Harwich with a powerful revival, by pouring out his Holy Spirit in an extraordinary manner. At the commencement of the Conference year the church was very low, the congregation small, and we were sometimes on the verge of despair. The Lord in mercy heard and answered our prayers. Two weeks ago we commenced a series of meetings, and the Lord sent down his power at the commencement, and some souls were saved the first day. Bro. Griffin was with us a few days, but had to leave us to go to another place. Bro. Smalley, from East Harwich, assisted us; also Bro. Mather preached two powerful sermons with good effect. Since we first commenced about twenty-eight or thirty have been hopefully converted, principally young persons, and some heads of families. The congregations are overflowing. Last Sabbath evening it is supposed that upwards of one hundred could not gain admittance. About sixteen or seventeen backsliders have been reclaimed, and the work is still progressing. There is a general awakening throughout the whole village. To God be all the glory. Amen."

Another from this town writes: "The Lord has in great mercy visited us with a glorious revival. We commenced protracted meetings a week from last Wednesday, and the work commenced the first day. More than forty precious souls have been saved. The church has been crowded to excess. I have not time to tell you all particulars. We have had meetings mornings, afternoons and evenings, and we have this week in the evenings."

Saxtonville, Jan. 31.—Rev. A. Gould writes: "We had union meetings with the Congregationalist Church during the week of prayer. So much religious interest was awakened that the people all desired the meetings to continue, and they have continued to this day, with wonderful results. Up to the present time about one hundred different persons have presented themselves for the prayers of the people of God; ranging in age all the way from childhood to advanced life. A large share of these give satisfactory evidence, thus far, of conversion. The young men and women have of their own accord instituted separate prayer meetings preceding the regular meeting. From these meetings they come to the regular meeting, and we are making glorious advances. At a Sabbath School prayer meeting nearly all the school rose for prayers."

Westminster, Mass., Jan. 27.—Rev. P. H. Matthews writes to inform us that the work of the Lord has been prospering on his circuit; 25 converts have been added at Mount Joy, 60 at Mount Olivet, 15 at Western Chapel, and 16 at Westminster. At Mount Olivet there has been as many as 45 at the desk at one time.

South Springfield District Preachers' Meeting.—Rev. R. H. Howard writes: "Perhaps there is not in the New England Conference, outside of Boston, a more considerable Preachers' Meeting—one that is more a power—than this Preachers' Meeting. Its last session for this Conference year was held in Chicopee, 4th and 5th inst. The first essay was by Rev. A. F. Bailey, on "Pro-Millennarianism." Our post-millennarians need to wake up a little. The second essay was by Rev. R. H.

Howard, of Monson, and discussed the expediency of Methodist ministers becoming Free Masons. The writer argued at some length that, on the whole, the course in question was decidedly inexpedient. A very excited and spirited discussion of this subject occupied the forenoon of Wednesday. Rev. Mr. Lewis, of Westfield, preached an excellent sermon on the Immortality of the Soul, on Tuesday evening. The concluding session of the meeting, on Wednesday afternoon, was occupied by a very interesting debate on that live question of the day, the Verbal Inspiration of the Scriptures. Rev. Mr. Roy, of Holyoke, read a very carefully prepared and judicious article on the affirmative, taking the ground that every word of the Bible, even the minutest, was immediately dictated by the Holy Ghost. Mr. Roy was followed by a masterly extempore rejoinder by Rev. Joseph Scott, of Springfield, who argued that, in order that the first readers of the Bible receive the doctrine of the same in all its integrity, it became necessary that the very words should be given. Then manifestly every nation or generation that has to receive the word of God through the medium of a translation receives it at a decided and immense disadvantage. Bro. Scott was followed on the other side by Dr. Cook, in a somewhat discursive treatment of the question, who in turn was followed by Rev. Wm. Rice, of Springfield, in an acute argument that upon the verbal inspiration theory the discrepancies of the Bible could not be reconciled; that not only was an adequate translation of the Bible out of the question, but the varieties of style and the minor inaccuracies and contradictions of the different writers could not be accounted for. The verbal inspiration theory, by involving, in every instance, the necessity of absolute verbal accuracy of statement, exposes us unnecessarily to the damaging assaults of the enemy.

MAINE.

Portland.—Our correspondent "Casco" writes: "Last week we were startled with news that Rev. O. P. Tuckerman was dead. His health had been failing for some months, but his death was unexpected. He came to this city twelve years since, as pastor of a small society calling themselves Christian, and worshipping in Preble Street Chapel. He was a man of experimental piety, and the poor will miss his warm prayers and visits of mercy. His funeral was largely attended, and Rev. Mr. Dalton of the Episcopal Church assisted the Unitarian clergyman in the service. This is not the first time that the worthy rector has violated the High Church Order by fraternizing with those of 'no church.'"

"But change is the order of the day, and while some Methodists are complaining of the itinerancy, other churches seem verging towards an itinerancy without system; a plan that secures the welfare of about one-fifth of the churches and ministers, leaving the rest to sigh for a place or a pastor. This spirit of change supplies those weekly lists of resignations, calls, settlements and installations with which their papers are filled."

"The lecture season too, is marked by changes; there seems to be a tendency to substitute operas, concerts and dances for the published course of lectures. With such an arrangement, I think those who hold season tickets have a right to complain."

"The City Fathers have at last made out to raise the 'Dickens,' and the 'Dickens' will be to pay as a necessary consequence."

Pelham Charge, Me.—Rev. O. W. Adams writes: "The revival interest on Pelham charge still continues. The work now is more general in the southwest part of the charge, what was formerly known by the name of Log Town, then a Conference appointment. This old fallow ground is again being broken up. It has for many years been left and forsaken. This old battle-ground of Methodism must be redeemed. Those brethren once stationed there will remember the field. The old brick house is now crowded with people, and penitents are coming forward to the altar of prayer at every meeting. And during the whole year past on the charge souls have been inquiring; and more or less have been saved."

NEW HAMPSHIRE.

Danville, N. H.—Rev. E. W. Stickney writes: "We have been witnessing some revival, mostly among the Freewill Baptists, in this place. There is now an excellent feeling in the M. E. Church in North Chester, and though there is no general display of divine influence, there is an earnest inquiry among the unconverted, and what is more encouraging, there is an ardent struggle after full redemption in the blood of Christ."

CONNECTICUT.

Portland, Ct.—The Lord is favoring us with a gracious revival of religion in Portland. More than thirty have been converted or reclaimed, twenty of whom have united with the church on probation; and the increasing attendance on all the means of grace, together with the desire for salvation manifested in almost every meeting, betokens continuous prosperity."

Greenwich, Ct.—A powerful revival is in progress in the Methodist Church in this place. Rev. W. F. Hatfield, pastor. On Sunday evening, December 29th, the altar was crowded with penitents, and many arose in the congregation for prayers. A deep religious feeling prevails in the community, and many, both young and old, are inquiring what they must do to be saved.

The Sunday School Institute at Willimantic, Ct.—Rev. J. H. Vincent, Agent of the M. E. S. S. Union, assumed charge of the Institute for the New London District of Providence Conference, on Thursday, Jan. 30th, at 2 P.M. Rev. W. T. Worth, of Stafford Springs, was chosen Secretary.

After devotional services, Mr. Vincent spoke upon "The Value and Power of the Word of God." We were then favored with the opportunity of a free interchange of thought upon "The Relation of the Pastor to the Sunday School."

At the commencement of the evening session, Rev. J. W. Willett, of Rockville, addressed the Institute on "The True Aim of Sunday School Work," dwelling principally on the means to be employed for its realization. After favorable comments on the remarks of the speaker, Brother Vincent gave us the methods for Historical, Parabolic, and Doctrinal Analysis. Perhaps his presentation of these plans gave as great satisfaction and instruction to the assembly as any among the many fine addresses he gave. The Institute then listened to an able essay by Rev. Brother Darrow, of the Baptist Church, Willimantic, entitled "A Plea for our Text Books;" after which Brother Vincent gave a plan for conducting the exercises of a Sunday School. The answers to questions and discussion consumed the time until 4.45 P.M. Friday, when the Institute proper adjourned. In the evening, a children's meeting was held, and addresses were made by Rev. Brothers Vincent, Bradford, of South Manchester, Clark, of Willimantic, and Rev. S. G. Willard, of the Congregational Church at Willimantic.

The delegates were hospitably entertained by the good people of the village.

RHODE ISLAND.

The Methodist and Baptist churches in Centerville and Compton, R. I., are holding interesting and profitable union meetings. Thirteen persons have confessed conversion, and others are interested. Both of these churches enjoyed remarkable revivals the last summer.

On the last Sabbath twenty were received into the Methodist church in full communion. Twelve of these were heads of families.

In Little Compton, R. I., union meetings are being held by the Methodist and Congregationalist churches with saving results.

A remarkable and extensive revival is prevailing in Westerly, R. I., inaugurated under the labors of Rev. J. D. Potter, the evangelist. Hundreds are interested.

Little Compton, R. I.—Rev. A. A. Wright sends us this gratifying news: "The Lord is graciously pouring out his Spirit upon the churches in this place, and within a fortnight twenty-five have risen for the prayers of God's people. The Methodist and Congregational Churches united in the services of the week of prayer, and since then the meetings have been held alternately four nights in each house. The work appeared to break out almost spontaneously in the Sabbath School, though others are now being moved who have been like 'Oaks of Bashan.' Praise the Lord! We are awaiting and confidently expecting the mighty displays of God's power in the salvation of scores upon scores. The great revival of last winter has not yet died out, and will not all God's people pray that to the churches of this place God may give the town?"

PROVIDENCE ITEMS.

Monday's Preachers' Meeting.—We had a pleasant call from Rev. Mr. Brown, Cor. Secretary of the Missionary Society of the African M. E. Church. We could not see why he was not as easy, fluent and self-possessed as Dr. Durbin or Dr. Harris, of the M. E. Church. He gave us some account of their mission work at the South.

Bro. Peck, of the African M. E. Church, preached in Bro. Livesey's church, to the great acceptance of the people. Nobody killed or frightened as we can learn. The extra meetings have resulted in good to the churches, it is hoped, and in some conversions at Broadway and Trinity; but there has been no general movement.

The Rhode Island State Temperance Society, which was organized with much enthusiasm, was immediately covered with a wet blanket by the Massachusetts election. Still, efforts are being made quietly and steadily, to organize juvenile and adult Temperance Societies, and to keep the subject before the people, and to be ready for the favorable moment for prohibitory effort.

Rev. A. A. Gee has been in town this week, making arrangements to present the Freedmen's Aid Cause to the churches.

THE ZION'S HERALD was never so fresh, spicy, sparkling, and ably conducted as it is this present A.D., 1868.

A Good Correction.—Rev. E. S. Chase sends the following note of items from St. Paul: "Your welcome face greets us weekly. We are much pleased with your present personal appearance. Feeling some pride in this city of the Northwest, allow me to correct a statement which appeared in THE HERALD of the 10th inst. It was, that 'about one-half' the population of St. Paul, Minn., are Roman Catholics. For the other half, there were nine Protestant churches mentioned. The fact is, about one third of the population are Roman Catholics, and there are seventeen Protestant churches, four Methodist. Taking into consideration the fact that the Roman Catholics founded the city, Protestantism has advanced strongly."

"Our hotels and boarding-houses are filled with invalids seeking health in this clear and invigorating atmosphere; but very many come too late. Persons in the incipient stages of pulmonary disease are cured."

"Let me say a few words for our church in this Conference. We have a membership of about ten thousand, and church property of over two hundred thousand. Our progress is more rapid than ever before. The intelligence of the people, the healthy state of the climate, combine to render this a most inviting field of labor for young men. Having no theological school from which to draw a supply, the Conference calls for transfers, and the present is the most favorable time for new comers. Let the young men of New England, who are crippled in their usefulness by throat and lung troubles, come to this climate and prolong their lives. It will be gratifying to my friends to learn of my improved health, and also of the success attending our efforts in this charge. Our Sabbath School has doubled its numbers, the congregation increased, and souls are turning to the Lord."

A Silver Lining.—It is many days since New York has had as cloudy a period as at the present time. Open any of our morning papers and you will see it stated, "Never so many men out of work," and yet in the midst of this sore pressure the Seventeenth Street Church, located in the centre of the working people, made their annual missionary offering, which amounted to eight hundred dollars, being an advance of one hundred and fifty dollars over that of last year.

Africa.—We have a most encouraging letter on hand at the Mission Rooms from Rev. Bishop Roberts, giving account of several protracted meetings in progress, which gave evidence in the number of converts of a most hopeful future through the entire Conference. At Millsburgh, at Careysburgh, and at Heddington signs are very cheering. The annual Conference commenced its session January 28.

EDUCATIONAL.

Ripley Female College, Poughkeepsie, N. Y.—The last Committee of Examination say:—

Dr. Newman well sustains his position and the reputation of the college, as a first class institution for the education of young ladies. He devotes himself entirely to the interest of the school, and looks well to all the conveniences, wants, and happiness of his pupils. He has been very successful in the selection and procuring of good and experienced teachers, so essential to the reputation and prosperity of the college. The committee cannot too highly commend Dr. Newman's policy in filling his Faculty with women, true women, enthusiastic and scholarly women, who make teaching their profession, not a convenient "stepping-stone" to some other situation. Such are the teachers to educate and train the women of our country for their proper sphere and work.

The Christian World.

MISSION FIELD.

South Africa.—We have often referred to the wonderful work of God here under the labors of Wesleyan missionaries, and we love to refer to it, for it is most surprising, showing one of the most marvelous triumphs of grace since the apostolic age. The letters received from the missionaries there are full of the most inspiring and encouraging intelligence. Mr. Davis writes from Graham's Town, that since his last letter, he had received into the church 165 persons, mostly young men and women, who in the vigor of their days have given their hearts to Christ, and that at a district meeting, news of the progress of God's work was given from every circuit. Some who had begun their labors nearly thirty years before, amidst all discouragement and privation, and had often wept before the Lord because of the indifference and opposition to the truth, were now rejoicing, while they saw and heard of thousands turning from darkness to light, and from the power of Satan to God. During a period of six months, in Caffrland and Cape Colony alone, 5,000 were converted to God. What a beautiful illustration of the 126 Psalm; "They that sow in tears shall reap in joy. Those cheering accounts are almost weekly received from this field; the work is progressing, the converts are established in the faith, and many are inquiring after the way of salvation.

Hinduism Waning.—A most striking proof of the waning influence of Hinduism has recently been given by the difficulties which have been experienced in conducting the usual festival in honor of Juggernaut. The lustre of the ceremonies has been, the present year, greatly dimmed. The crowd of devotees that have usually contended for the honor of dragging the car, did not appear—but few persons seem to care anything about it, and for a time the vehicle actually stood still. Terrified at this indifference, the priest begged the cooperation of the magistrate. "Unless your Honor looks with favor, it will be difficult to move the car." The magistrate, of course, refused all help. By dint of high pressure they were enabled the next day to move the car slowly, but all efforts to get up the enthusiasm of the multitudes failed, and a neighboring fair proved more attractive than all the traditional glories of Juggernaut. The people are losing heart in Hinduism—they see that its glory, if it ever had any, has departed. Christianity is what they need, and many of them feel it—are even sighing for it. Shall they feel and sigh in vain?

Conversion of the Jews.—The Jewish Intelligencer gives the following interesting statistics, which will be read with interest: "In London there are 30,000 Jews, of whom 2,000 have been baptized into the church of Christ. In Berlin there are 18,000 Jews, of whom 4,000 have been converted, and in the University, there are twenty-eight professors who are converted Jews. In Europe there are 3,431,700 Jews of whom 20,000 are said to have been converted to Christianity. There are about one hundred clergymen of the church of England who are converted Jews."

An Appeal for Help.—Read the following from the New York Mission Rooms, and then answer the question—"Have I done my duty to bring this world to Jesus Christ?"

We were just listening to a beloved pastor while he told of another pastor who had, by persistently visiting three most miserable culprits in a prison thirty miles distant, succeeded in winning them to Christ, and after the period of incarceration had closed, received them into his church. This story charmed our dear pastor, and so it did a great company of others to whom it had been told. Hear now another: There is a letter before us from the wife of a missionary who, with her husband, has gone more than 10,000 miles to 30,000,000 of imprisoned souls; a few have been snatched from the jaws of destruction, and some for joy are hastening to tell the multitude, "I was lost, but now am found!" The good woman cries out in her letter again and again, with an apparently intense agony for more laborers to come and help them! But few, too few, alas! hear and heed the cry of this woman, and the other missionaries. They cry on, and the millions perish! O Lord, how long!"

CHURCH INTELLIGENCE.

Protestant Episcopal Church.

Consecration.—Last Wednesday and Thursday there was a Convocation of the Episcopal Church held in this city. A number of interesting subjects were discussed, among which were, the methods of increasing the missionary spirit among the congregations and the children; the best way of providing places of worship for new mission stations; the relation of a man's property to himself; and the duty of rectors in relation to personal missionary labor beyond his parish. But the subject that created the liveliest discussion was concerning the employment of evangelists by the Church. Most of the speakers appeared to be afraid that evangelists would create excitement. Rev. Mr. Morgan, of Chelsea, however, expressed his belief that if the Wesleys had not been empowered by the Church to serve as evangelists, the Methodist denomination would never have existed, and he thought that the wonderful prosperity of that denomination was due to the labors of evangelists.

Rev. Mr. Chase, of St. Peter's Church, Cambridgeport, spoke of the increased demand for more frequent services of prayer. A church that would prevail, he said, must be a praying church. In this age of vast physical energy, of great intellectual activity, something of the indomitable spirit was infusing itself into the church. But it had to combat with a keen and daring rationalism, and the opportunities for prayer must be multiplied. This duty must be met by a faithful carrying out of the spirit of prayer prescribed by the prayer-book in public worship.

By the death of Bishop Hopkins, of Vermont, the Right Reverend Dr. Smith, of Kentucky, becomes the presiding bishop of the Protestant Episcopal Board.

The names of Rev. Dr. Balch, of Montreal, and Rev. Dr. Hawley, of Hartford, are spoken of for the succession to the bishopric of Vermont.

The memory of the terrible calamity in July last, near Mount Desert Island, Me., by which eight persons were sud-

deuly snatched away from life, is still fresh in the public mind. Among the victims of this sad accident were the Rev. Robert Greene Chase and wife, of Philadelphia. On the fourth Sunday in Advent, a memorial tablet appeared for the first time, in the Church of St. Matthias, of which Mr. Chase was Rector. It is of fine white marble, and is placed directly above the Communion Table. On the top is a gilt cross resting upon an open Bible, beneath which is a beautifully carved wreath of flowers. The tablet bears the following inscription in letters of gilt:—

"And the sea gave up the dead which were in it."

"To the memory of Rev. Robert G. Chase, aged 31 years, eight years Rector of this parish; also his faithful wife and co-laborer, Susan R. Chase, aged 33 years, who were drowned at sea, near Mount Desert Island, coast of Maine, July 24th, 1867. Deeply loved, sadly mourned."

"Blessed are the dead who die in the Lord."

"This tablet was erected by a sorrowing congregation."

A New Evangelical Paper in England.—A number of the Evangelical clergy and laity of the Church of England have started a paper called *The Rock*.

The principles of *The Rock* (says the Prospectus), will be those of our National Church—Reformed, Scriptural, Protestant—as exhibited in her Articles, Liturgy, and Homilies, interpreted by the writings of our Martyred Reformers, and by the custom of the last three hundred years. *The Rock* will be equally opposed to Rationalism, which endeavors to undermine the supremacy, and to Romanism and Ritualism, which deny the sufficiency of the written Word of God.

The New York Protestant Churchman in announcing this new paper, says that *The English Protestant Churchman*, *The Intelligencer* and *The Record*, are addressing themselves to the great conflict between the High and the Low, between pure Protestantism and the Ritualistic aggression. Says *The Churchman*:—The idea is everywhere accepted that Protestantism is the point of attack, and that all true men must stand fast by its stronghold of doctrine. The "Church Association" is recognized as the common rallying ground. Here all shades of opinion meet and merge in the championship of the great truths of Christianity. The policy of the English Evangelicals is to avoid all other issues save the Ritualistic question. They adhere to a broad conservative Churchmanship, and without raising any new questions, are content for the present to expend their whole strength in the defence of orthodoxy. High Churchmanship has permitted itself to become identical with Ritualism, and Ritualism is identical with Romanism. This everybody understands who comprehends even the elements of the philosophy of Churchmanship.

That a great reaction against Ritualism and Romanism is beginning to roll up all over England is very evident. A short time since, the Lay and Clerical Association for the Maintenance of Evangelical principles, presented an address to the very Rev. Dr. Boyd, Dean of Exeter, expressing high satisfaction at his well deserved promotion. In replying, the reverend gentleman said it was a great relief to him to feel that so many brethren had united themselves together for the defence of Evangelical truth. Every day, he said, confirmed him in the opinion which he formed at the time of the creation of the association, that the hour had come when it was a strict and dutiful necessity for men who accepted the Bible as the exponent of truth to rely not merely on the union of kindred sentiments, but on such a formal organization as would make those sentiments understood and respected.

Union Communion in Springfield, Ohio.—From the correspondent of *The Protestant Churchman* we gather these interesting facts:

A Presbyterian and an Episcopal clergyman met a few days since upon the street, when one said to the other, "I have been thinking that it might be well to close the Week of Prayer by a Union Communion, in which all the Evangelical Churches that desire can join in celebrating the Lord's Supper;" to which the other replied, "The same thought has been in my own mind, and I should be very glad to see it carried into practical execution." It was agreed that other brethren should be consulted in the matter, which was done at a Conference of the pastors of the city. It was found that all were heartily in favor of holding the service, and though two of the brethren present did not feel at liberty, for certain ecclesiastical reasons, to unite in it, they yet expressed their entire personal approval of, and sympathy in, the movement. There was but one mind in regard to the matter, and there can be no doubt, we think, that it was also the mind of the Master, and that the suggestion, at the first, came from a higher source than the mind or heart of man. Arrangements were accordingly made, resulting in a service on Sunday, the 12th ult. The churches represented were: Presbyterian, Protestant Episcopal, English and German Lutheran, Methodist Episcopal, Methodist (Protestant), Congregational. The meeting was held in the Presbyterian Church, because it was the largest, and the edifice was completely filled. Christians of almost every denomination came together to bear witness of their faith in the crucified Saviour, and to show, in the presence of the world, their recognition of each other as brethren in the Lord—partakers alike in the benefits of his passion.

Brief addresses were made by Bishop Morris and Rev. Dr. Scott, of the M. E. Church; by Rev. Dr. Sprecher, of the Lutheran Church, and others. It was one of the most delightful occasions ever enjoyed by the Christians of Springfield.

Congregationalist Church.

The North Church in Newburyport celebrated its centennial on Friday, Jan. 24th. In the morning a sermon was preached by Rev. W. A. McGinley, the pastor, who gave an interesting history of the church, and sketches of its pastors, one of whom, Rev. E. C. Hooker of Nashua, was present. Dr. Dimmick, who died in 1860, and Rev. Samuel Spring, were also pastors of this church. At one time during the Revolution the salary of the latter was raised to £10,000, and yet the record declares that in consequence of the depreciation of the currency he was on the verge of starvation.

The Congregational meeting-house in Oldtown, at Newbury, was burned early on Saturday morning last. It is situated on high ground, and the flames lighted up the entire city of Newburyport in a most brilliant manner, though the edifice was consumed in a very short space of time. It was built in 1806, and the bell, which was destroyed, weighed about 4,000 lbs., and was cast in England in 1705. The fire was evidently the work of an incendiary, as the bell rope was cut and fire was found at both ends of the house.

Baptist Church.

Baptists in Connecticut.—A correspondent of *The National Baptist* says:—

Connecticut, for Baptists, has been deemed "hard soil," but we work away steadily and make respectable progress. We are gaining, I think, in all the large towns, and particularly in the cities. Some of the "feeble churches" in remote country places, and here and there in the more insignificant and stagnant villages, are, I fear, dying down. The migration from the older states is so great, and the constant tendency to the increase of the more enterprising cities and villages so decided, that it is not a matter of surprise if some of our country churches should suffer depletion.

We have in Connecticut a noble band of pious, enlightened, hard-working ministers. They are cordially united and in

heartly sympathy with each other, often meeting together for counsel or for work, and always rejoicing in each other's success. One thing is noticeable, that wherever such men hold their pastorates for a succession of years, the churches become strong and active.

In the eastern part of the State, and in about New London, where our churches are numerous and some of them strong and devout, the cause, with some temporary hindrances, is advancing. Our two churches in Hartford are large and prosperous. The First Church numbers over 700 communicants, with a large congregation, a large, well-ordered, enthusiastic Sunday home school, and a thriving mission school. The Second Church, commonly called the South Baptist Church, numbers I think, about 800 communicants.

Our academy at Suffield, commonly called "The Connecticut Literary Institute," Rev. E. P. Bond, Principal, a superior scholar, and a most excellent, noble-hearted Christian, is well sustained, both as to the number of scholars and the style of instruction. It needs from \$25,000 to \$50,000 additional endowment for which a subscription has been commenced. We are accomplishing something, but not quite enough, in the cause of domestic missions, and have a couple of excellent self-denying missionaries, who are doing all they can for the feeble churches and destitute portions of the State.

Presbyterian Church.

Hospital.—A site has been secured for a Presbyterian Hospital in New York, and \$100,000 proffered besides, for the erection of suitable buildings. It is proposed that the names of of thirty-six men belonging to the different branches of the Presbyterian Church, act as a Board of Managers, and secure at once the necessary act of incorporation from the Legislature, and go forward to the practical completion of the work. The large sum already pledged, being not less in all than \$200,000, gives every assurance of success.

Lutheran Church.

A Live Sunday School.—At the late Sunday School anniversary of the church in Bedford, Pa., thirty-seven prizes were awarded to the same number of pupils, who had recited over 5,000 verses from the Bible. The highest prize was given to a boy, who had recited over 11,000 verses, and the second to one who had committed over 9,500. The school is the most flourishing in the town, and is in every respect a nursery of the church. The school has collected over four hundred dollars—the members have refitted the school-room and purchased a teachers' and scholars' library for three hundred and five dollars.

The Turkish Women.

The impossibility of regenerating Turkey is well shown in a letter to *The Tribune*. It is based on the Turk's treatment of women, and the natural result of their theories and practice on woman herself. Their ignorance and superstition are only equaled by the Spiritualists of America. Says the writer:

The simple theory of the Turk is that woman is made only to be a slave and to bear children. Little education is necessary to fit them for this narrow sphere. In his eye, the more they have, the worse for them. But along with this ignorance there is an amount of superstition and fanaticism among the Turkish women which is almost beyond imagination. Incredible as it may appear, the Arabian Nights Tales seem to these women simple narratives of fact. Spirits and genii have a larger place in their thoughts and lives than human beings have. If one of the Sultan's wives, for example, is sick, it is true that a European physician is sent for to attend her body, but he is allowed to do nothing until a spiritual doctor has dealt with the genii whom she has offended, or with the evil spirit who has been wreaking his spite upon her. These Turkish spiritualists not only deal with the sick in this way, but many of them profess to be able to raise the dead by simply breathing upon them. There is probably not a woman in Turkey who does not believe in them. The absurd tales of the Koran, and the infinitely more absurd Mussulman traditions, are not only as fully believed as the Bible is among Christians, but the same things are supposed to be transpiring every day now. Even in the harem of the most Europeanized Mussulman in Constantinople, the women are under the spiritual charge of a Turkish priest, who thinks necessary to counteract any foreign tendencies by making them more superstitious and fanatical than their neighbors. Their faith in Mohammed is as unshaken, and their hatred of all unbelievers is as fierce as though they had lived 1,200 years ago.

Indeed, it may be said of the Turkish women as a whole that they are in all respects the same as 500 years ago. Now these women—living in the midst of spirits and genii—steeped in superstition and ignorance, unfinching believers in the Koran, the wives, the mothers, and the educators of the ruling race in Turkey. Every boy lives among them until he is a dozen years old, and few receive any education afterward to modify their early impressions. Even if these early impressions are exchanged for some European notions, even a man like Mustapha Pasha, who holds himself up as a model reformer, does not dare to reform his own harem, or attempt to make head against the superstition which reigns there. If there is to be a genuine reform in Turkey, it must begin in the harems; it must begin in the education and enlightenment of the women. Women have a vast influence in Turkey in spite of their degradation. While they remain as at present, real reform is impossible; and so far as I know, no Turk has ever yet advocated the general enlightenment of the women. They talk sometimes about education for men, but not for women. The idea of female education as necessary to reform and prosperity seems never yet to have dawned upon any Turkish reformer.

What I have said of the ignorance of the Turkish women reminds me of an incident which has just occurred in Eski Zagra, in Bulgaria. The nominal Christians of Turkey are but little in advance of the Turks in female education. The American missionaries have sought to supply this want in Bulgaria by establishing a school at Eski Zagra to train up girls as teachers. Their success has been marvelous. The Bulgarian girls have shown an aptitude for learning decidedly more than the boys. But they have learned not only science, but something of practical piety and pure religion. This has at last aroused the enmity of the Jewish and the more fanatical of the people. Girls have been forcibly prevented from coming to the school. Finally an assistant teacher was abducted from the school. She was of age, and by Turkish law her own mistress, but when she finally escaped from her friends, and took refuge in the school, the building was assaulted by a mob. The windows were all smashed in, the door attacked with axes, and the mob was ready for anything; but the door, barricaded from within, did not give way, and at last they gave it up and scattered. These rioters were of course Bulgarians and not Turks, but the Turkish authorities did nothing to prevent the riot, and it remains to be seen whether they will do anything to punish the rioters. The missionaries would have fared hardly if the mob had got their hands upon them.

The Hawaiian Evangelical Association held its annual meeting in summer. The statistics give 735 as the number added to the churches by profession during the year. Many separate places have been greatly blessed of God. The contributions of the churches amount to \$27,219. The whole educational system of these islands has been for many years self-supporting, with one or two slight exceptions.

A depot has been opened at Paris to continue the circulation of God's Word to the Jews; during the period in which the Exhibition was open, 12,114 tracts, and 17,623 copies of the Scriptures, in whole or in part, were sold or distributed to the Jews of various countries, the greater number being from Germany.

PEEPS AT NATURE AND ART.

COAL AND COAL OIL.

Hydro-carbons, petroleum, or naphtha are the condensed results of carbonated hydrogen gas, either the direct results of volcanic heat, or produced by the action of internal heat on the carbonated rocks. They were never surface formations, because their lightness would prevent precipitation; consequently, if formed on the surface, they would still exist on the surface, either as oils or solids, and could not, therefore, form our present subterranean deposits of petroleum.

As before stated, oils escaping to the surface or formed on the surface and exposed to water or air soon form solids, bitumen, coal, &c. We must, therefore, conclude that the gases forming our present supply of petroleum, or naphtha, are subsequent productions, formed since the deposit of the strata in which they exist, and produced by the action of internal heat, or the heat caused by pressure on the carbon of the rocks. Those gases confined and condensed, form a combination with the hydrogen of the water, and the result is a hydro-carbon, or coal-oil. The constant production of those gases in the deep recesses of the earth, from whence there is no adequate means of escape, keeps them in a high state of tension, like steam in a boiler, and they therefore avail themselves of every crack and crevice which offers the means of exit. On arriving near the surface, the heavier portion of those gases again forms oil if arrested by water, with which, however, it does not mix; but floats on it. At the base of Mount Vesuvius the vapors of carbon escaping through the sea, form naphtha, which is seen floating on the surface of the water in great quantities.

The lowest stratum in which oil is found in our Western coal-fields lies very near the Auroral limestone, and is therefore a much older and deeper formation than coal. In the East this limestone is 25,000 feet below the coal, and perhaps 10,000 feet below the rocks in which oil is known to exist. But so rapidly do the strata thin toward the West, the probability is that 3000 to 10,000 feet would be the maximum thickness in the Western coal-fields, from the conglomerate to the Auroral limestone; while the interval contains the great carboniferous limestone deposit, and a world of thin limestone and bituminous strata, from the old red to the Medina sandstone.

The lime rocks, under heat, must give off carbonated gas, and there is every reason to believe the production of carbonated hydrogen gas, and consequently hydro-carbon, or coal oil, must have been greater before the formation of coal than since, because the heat which appears to produce these gases was greater before than after the formation of the coal measures. If so, and we cannot doubt it, the flow of gas and oil into the great sea or basin now holding our coal must have been immense, and the formation of coal in connection with the magnificent vegetation of that period must have been the result. Such, doubtless, was an absolute condition, or result of the natural processes of that era. Since the flow of oil into the waters, after the escape of its more volatile parts, would result in sedimentary bitumen, and moderate heat would facilitate the process, as now exemplified in our petroleum refineries, in which we find the solids are by no means an impure, earthy residuum; but the richest portions of the constituents of oil, we may therefore trace our coal beds to the gas direct, without the mediation of vegetable carbon. But the fact that vegetation existed at the time in such great profusion, and in close connection with our coal beds, and that the vegetable oils expelled by pressure and heat must have been in contact with the rock oils, indicates their combination in the production of coal. Nor can we overlook the additional fact that the air contained more carbon, in all probability, than even the luxuriant vegetation of that era could absorb; consequently, carbonic acid would abound; but whether it would unite with the hydro-carbons to form coal, or with metallic bases to form lime, is an undetermined scientific question.—*From Coal, Iron and Oil, by Daddone.*

Railroad accidents are of such frequent occurrence that any discovery or invention calculated to diminish them will be hailed with satisfaction. One of our exchanges informs us that an English mechanic claims to have discovered that when the needle is moved slowly back and forth over an iron bar in a direction perpendicular to the magnetic meridian, its indications will remain constant as long as the texture of the iron is perfect, but if it passes over a flaw it will be subject to violent oscillation. The whole traveling public is so interested in the safety of conveyance by rail that a discovery of this kind is cause for general rejoicing. It is at all events worthy of careful investigation to ascertain beyond question whether the method may be relied upon as indicating imperfection in iron bars, and if it may, there should be no delay in its being generally adopted. It is asserted that it is not only a sure means of detecting a single defect, but that it indicates whether the whole texture of the metal has assumed a crystalline form. There would seem to be very little gain in starting a false theory when its truth could be so easily tested.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

HINTS FOR THE SEASON.

Pigs. See that your pigs have a good warm nest these cold nights. If they do not have a comfortable place to sleep they will shiver around and grow poor and small, rather than fat and large, or at least become stunted so that it will be almost impossible to make hogs of them of any decent size.

Wood. Now is the time to haul up the wood if the work has not already been done. The weather has been such that even the swamps are well frozen, and the wood can now be easily drawn off. Don't delay too long the cutting of the wood for next season's use.

Muck can now be sledged off the meadows where the cattle cannot go at other seasons of the year.

Cattle. See that they are well and regularly fed. Dry cows can get along on husk stocks, and rather poor hay, but

the milk cows must have good hay, and if possible roots of some sort. Horses need the best of hay cut, feed or oats, and all good comfortable quarters. While we make ourselves comfortable in our celled houses with new patent furnaces, or what is better, a cheerful fire on the hearth, let us not forget the dumb creatures in our barns.

House Cellars. Let these be kept neat and clean, removing all decayed fruit or vegetables.

Ice. Those having ice houses, if they have not already secured their year's stock, should do so at once, for it is now quite thick, and of excellent quality. We wonder that more people in the country, when they cannot have the luxury of ice without having a cellar house of their own, do not realize the advantage of always having on hand in summer a supply of this article, and build a house at once, and fill it.

Write for your Paper. We presume that all who take THE HERALD regard it, as it deserves to be regarded, as one of the best of papers, and look forward with pleasure to the day that brings it to their doors. This is right; and now, my friends, especially those who are interested in the columns devoted to the Farm and Garden, let us ask a favor of you, and that is, that you will write something for this department. Sometimes practical farmers complain that much of that which is published about farming is nonsense, and of no use. It is possible that it may be so; and now we wish to say to all such, Take hold and write yourselves, and write good sensible articles, and send them along, and we will fix them up a little, if necessary, and put them in print to go out to the thousands of readers that weekly peruse our paper. Give an account of your own successes, experiments, or anything connected with the subject that you think will be useful. At least drop us a line, and tell us what you wish to have us write about, that you may have week by week something interesting and profitable in our department. There is never a better time for the farmers to attend to this than in winter, during the long evenings, or stormy days. Let the young men who read this respond to it, and though it may be as difficult for them to begin as it used to be for us in school days to write a composition, still please do it, and remember that it will come easier next and each succeeding time. Don't live for yourself alone, but let your light shine; give us your thoughts in good straight-forward English, and you will receive the thanks of all who are in need of information on such subjects.

Protecting Manure. The old fashion was to build barns without a cellar, and then throw the manure out of windows or openings in the rear of the cattle, and then leave it exposed to the weather and the drip of the eaves for months. Of course much was lost in this way. This course is still practised by many farmers, who plead as an excuse that they cannot afford to dig and stone a barn cellar, when in fact they cannot afford to do without one. Those who have a barn cellar should always keep pigs on the manure to prevent it from burning, and to work it over and to render it the better for use. Then again many farmers haul out their manure at different seasons of the year, and leave it there exposed to all the changes, whether sun or winds, frosts or rains. This is a very poor plan, and one that no farmer can afford to follow. If the heap is to remain for any length of time, be sure to cover it over with loam or muck; the latter is the best for general purposes. If these cannot be had, even sand is better than nothing, and that should be used. The less the manure is exposed to the atmosphere, the better. Every one knows how even when a heap of manure is being thrown over for the purpose of pulverizing it for use, that much of it passes off into the air, and is lost; and if this be so at such times, how is it possible that a heap can be exposed for months without losing a large part of its value. Owners of manure heaps will find it for their interest to heed the suggestions we have now made.

New Tomato, General Grant. I received last spring, through the kindness of a gentleman of this city, a small package of the seed of this new tomato for trial; too late, however (May 15th), to fairly test its merits on the score of earliness, but still in season to satisfy me that it combines more valuable qualities, aside from earliness, than any other variety with which I am acquainted. If upon further trial it should also prove early, it will become, as it will deserve, the most valuable variety yet introduced.

It originated, I am informed, with an amateur, a gentleman who has for a long time taken great interest in the cultivation and improvement of this popular vegetable. During the past five or six years he has cultivated this variety, in connection with the leading roots, both new and old, for the purpose of testing the comparative merits of each as to quality and earliness; and in every case this variety was found to be superior to all others. The fruit is above medium size, measuring from three to four inches in diameter, and grows in clusters; form round, slightly flattened, very regular, symmetrical, and rarely ribbed or wrinkled; color brilliant glossy crimson; flesh unusually firm, solid and free from water; more so than any variety with which I am familiar; skin remarkably fine, smooth, and shining; productive and well flavored; bears carriage well, and keeps in good condition a long time after being gathered. Specimens of this tomato were on exhibition at the last annual exhibition of the Massachusetts Horticultural Society, and received the first prize for the best single dish. If after another year's trial it should prove a superior variety—of which I have little doubt—the gentleman who has control of the entire stock of seed will introduce it to the public.—*C. N. B., in Am. Journal of Horticulture.*

The Early Goodrich Potato. This variety has been found to withstand the rot successfully during the past year when many other sorts failed wholly or in part. It is a strong grower, and yields a large crop of good potatoes. Among many bushels grown on light dry land, not a single tuber decayed. It ripens rather early, but remains good through the winter. It is a good variety, as it cooks white and dry; and it is a very desirable one to plant extensively for market purposes. We regard this as one of the best of the new sorts that have been sent out during the past few years.—*Id.*

Pear Growing. Whatever may be said of the failures in pear growing, it is certainly true that those who have carefully studied the habits and wants of the pear tree have succeeded; and the inducements now offered for growing pears for market are certainly greater than they were years ago, because the supply to meet the demand is less in proportion, and the price greater. Very much is said about ground having to be prepared after a certain manner, and essay after essay has been written, resulting as most essays do, viz., in the writer appearing on the stage and glorifying himself for an hour, to be no more heard or thought of. We advise planting pears, either standards or dwarfs. If light soil, use standards; if heavy soil, use dwarfs. Give under-drainage to the heavy

soil if convenient and within your means, but do not hesitate to plant because it is not under-drained. Attend, however, annually and carefully to the surface drainage. Prune once in November, and again in early July or last of June, as the season is late or early. Do not fear to cut while the tree is young, but when it gets to making stems of four or more feet in growth, let it be one year without fall pruning. Use bone meal, salt, and plaster annually, and keep the ground well and often stirred two or three inches deep until the time of summer pinching; then stop all culture until so late in the season that no growth can be started.—*Id.*

THE RIGHTEOUS DEAD.

REV. EBEZER BLAKE, of the Providence Conference, was born in Durham, Me., April 29th, 1786, and died in West Bridgewater, Mass., January 2d, 1868, in the 82d year of his age. No man was blessed with a happier family, a most excellent wife and two daughters, who died in early womanhood.

His excellent wife shared with him the burdens and blessings of his itinerant life for more than forty years. Shortly after the death of Sister Blake, his sister took him to her home, where she watched over him with tenderness until the weary wheels of life stood still.

We are not informed in reference to his parents, or of his childhood days, neither of the manner or time of his conversion. But we know what is more important, that he was converted. He was blessed with an iron constitution. He commenced his itinerant life at the age of 21, in the spirit of his Divine Master. He was one of Isaiah's Prophets, he cried aloud and lifted up his voice like a trumpet. He was not, in the common acceptance of the term, an educated man, neither was he a "blind leader of the blind." Father Blake gave good evidence of being moved by the Holy Ghost to preach the gospel. He answered fully during his long ministry this question in our Discipline, "Have they fruits?" It has pleased the Lord to give him seals to his ministry, which I doubt not may be found in Maine, New Hampshire, Connecticut, Massachusetts and Rhode Island. Dr. James Porter was converted through his ministry. He was never a fence man, but always advocated what he believed to be right. He had a rough exterior, but a tender heart. He was admitted on probation in the New England Conference in 1807, and appointed to the Tuftonborough Circuit, New Hampshire District, Elijah Hedding, P. E.; in 1808, Launceburg, 1809, Canaan, 1810, Falmouth, on the Rutland District, Joshua Soule, P. E.; 1811, Bethel; 1812, Durham, his native town; 1813, Scarborough, Oliver Beal, P. E.; 1814 and '15, Poplin, on the Boston District, Charles Vergen, P. E.; 1816 and '17, New London, Asa Kent, P. E.; 1818 and '19, Pomfret; 1820 and '21, Tolland, E. Hedding, P. E.; again, 1822 and '23, Hebron, Joseph A. Merrill, P. E.; 1824 we find him for the first time in Massachusetts, at Somerset, and this year the New England Conference honored him with a seat in the General Conference which set in Baltimore; 1825, Mansfield; 1826, Cambridge, Lynn District, John Lindsey, P. E.; 1827 and '28, Easton and Stoughton, New London District, E. Hyde, P. E.; 1829, Fall River and Little Compton; 1830 and '31, Provincetown; 1832, Saugus; 1833 and '34, New London, Springfield District, O. Scott, P. E.; 1835, Springfield, Asbury Chapel; 1836, South Hadley and Chicopee; 1837, Chicopee; 1838, Warehouse Point; 1839, Wapping, A. U. Swinerton, P. E.; 1840, Norwich North and Falls; 1841, Nantucket, Fair St.; 1842, Woonsocket, R. I.; 1843, he superannuated, and in 1844 he returned to the work again and was stationed at Portsmouth, R. I.; 1845, Greenville, Conn.; 1846 and '47, Voluntown; 1848 and '49, Hopeville; 1850 and '51, back again to Nantucket, Fair Street; 1852, North West Bridgewater; 1853, Pembroke, this was his last appointment. In 1854 he superannuated and located himself and family at Mystic Bridge, Conn., where he lived until the death of his wife, in the midst of kind friends.

I lived two years at Mystic Bridge when he lived there, and visited him often. On one of my visits I read to him the 67d Hymn of our Hymn Book, and when I read this verse, our aged brother shouted,

"And now, in age and grief, Thy Name
Doth still my languid heart inflame,
And how my faltering knee;
O, yet this bosom feels the fire;
This trembling hand and drooping lyre
Have yet a strain for thee."

Father Blake preached the gospel five years in New Hampshire, four years in Maine, two years in Rhode Island, eighteen years in Connecticut, and seventeen years in Massachusetts; forty-six years he was an active, laborious and successful minister of the gospel of the blessed God. During several years, especially the last year of his life, he lost the use of his mental powers very much. He had attended to the important concerns of his soul when he was sound in body and mind; and we doubt not when the last and great call came, the chariots of Israel and the horsemen thereof, with their attendants were in waiting in the chamber where this good and venerable father met his fate.

His funeral was attended at the house of his nephew-in-law, Mr. Hayward, on Saturday, January 4th. Rev. Bros. B. Townsend, J. Howson, J. F. Sheffield and Walter Eli conducted the service. His son-in-law, Rev. Crandall, took his remains to New London, Conn., to rest beside his wife and children. They were a united and happy family on earth, and now all sleep side by side in the grave, and are unbroken again and forever in heaven.

F. UPHAM.

A Divine Providence has afflicted the Methodist Episcopal Church in Mansfield by the removal of several of its beloved members.

SISTER MARY E. WOODBURY died in Easton, Aug. 23, 1867, aged nearly 16 years. She was converted under the labors of Rev. Philip Crandon, in the winter of 1866. She was baptized and admitted into the Methodist Episcopal Church in Mansfield by the writer about a year before her death. Her brief Christian course was marked by a cheerful and faithful discharge of all her religious duties. She was a devoted disciple of Christ, and her end was peace.

BROTHER JOSIAH NEWCOMB died in Norton, Sept. 17, 1867, aged 82 years. Father Newcomb had for a long time been a member of our church in this place, and until age and infirmities deprived him of the privileges of the sanctuary, he was faithful and earnest in the discharge of his public religious duties. He was a good man, and without doubt he now rests from his labors.

SISTER MILLA BUCK died in Easton, Sept. 29, 1867, aged 99 years and 2 months. She had been an exemplary member of the Methodist Episcopal Church in Mansfield for more than sixty years. Her last illness was long and painful; but it was borne with great patience and Christian resignation. She had a constant and abiding witness of the love of Christ in her soul, and longed to depart and be with Christ.

SISTER POLLY SAYLES, wife of Richard A. Sayles, departed this life Nov. 30, 1867, aged 59 years. She had been a member of the Methodist Episcopal Church in Mansfield some thirty years. Her life and conversation were such as becometh the gospel of Christ. She always manifested a lively interest in all that pertained to the prosperity of Zion. She cheerfully contributed not only her example and prayers, but her substance to advance the Redeemer's cause. A few hours before her decease she requested her husband to give fifty dollars of her property to the cause of Missions. Shortly before her death she said to me, "I am not afraid to die; I feel that I am saved now." Thus peacefully she fell asleep in Jesus.
Mansfield, Jan. 31. PAUL TOWNSEND.

THE SECULAR WORLD.

REVIEW OF THE WEEK.

Gold on Monday, 142 1-2.

The great political sensation of the week was the reading before Congress of the correspondence between President Johnson and General Grant in reference to Mr. Stanton's resumption of the War Office. The tenor of the letters was such as to sink the President and elevate the General in the estimation of all true men. During the reading there was some disposition on the Republican side of the House to applaud several of the most noticeable passages in General Grant's letters; and when Mr. Covode suggested a vote of thanks to him, it was received with clapping of hands.

Our relations with England are daily assuming a more threatening aspect. Of course, as the time draws near for the presidential contest, all kinds of fuel will be thrown into the fire. This, the lovers of peace and truth are well aware of, and so are those who are not lovers of peace and truth. The Fenians, for their own private ends are moving heaven and earth to bring about a rupture between the two great Protestant nations; and all unprincipled politicians on both sides of the water are urging on the contest. The resignation of Mr. Adams, however, has a more serious aspect than any other circumstance; yet it is probably true that he has been annoyed by the Fenian movements and the criticism to which it has subjected him, so that he has not found it quite possible to carry out the instructions sent him relative to other questions. Mr. Seward is reported to have said that he considers Mr. Adams's resignation as a great mistake on that Minister's part, but Mr. Adams has been long enough in England to become acquainted with the real state of the case, and is unwilling to compromise his honor by holding an office in which straightforwardness can no longer be satisfactory. The delay in the presentation of Mr. Thornton, the new British Minister to the United States, to the President is also significant. The presentation took place several days later than was intended, and it is supposed that the want of harmony between the President and Mr. Seward, as to what should be said to the envoy, was the cause of the ceremony's not taking place at the time previously intimated. Accordingly Mr. Thornton and his *attache*, Mr. Ford, were presented by Secretary Seward on the 7th. Mr. Thornton's address was more than usually expressive of cordial and amicable, nay, even kindred relations between the two countries, being charged with special orders from Her Majesty to assure His Excellency of her "sincere friendship and of the deep interest she takes in the welfare and prosperity of the nation over which he so worthily presides." And in conclusion, Mr. Thornton relies upon the good sense of the distinguished statesmen of America to assist him in maintaining these friendly relations. To this the President replied, that the "Queen enjoys more highly than any other sovereign, the respect and sympathy of the American people;" and that the American people believe the Queen to be sincere in her kindly message. After referring to the late Sir Frederick Bruce as a minister whose "sudden death revealed to ourselves the fact that the friendship we cherished for him had even acquired the intensity of fraternal affection," the President says in relation to the present juncture of affairs between the two nations, "only one thing seems to be necessary, which is that the statesmen and people of the two countries may carefully and constantly study to conform their measures to the political logic which in every region where the English language is spoken so distinctly manifests itself in increasing love of a constitutional freedom and the rapid march of a common irresistible and indivisible civilization."

While we are not so unfamiliar with history as to attach great weight to these very soft speeches, we are willing to suppose they may be not altogether the mere cant of diplomacy. Whatever blatant and selfish politicians and demagogues may say or do, as Anglo-Saxons, nay, as members of the same household of faith, we desire peace and love; yet as the citizens of a nation by no means inferior to Britain, we must solemnly demand that justice and equity which should characterize the affairs of two such nationalities. With regard to the great bone of contention, the Alabama claims, many of England's best and greatest men are urging an immediate settlement, so that there be nothing left in reason as a battle-cry for those who yearn to see the ruin of Protestant civilization. War can rarely settle any mere point of equity. It is the clumsiest and most ineffectual method of determining any question, except that of brute force. The only wars that can be final and complete, are such as are waged between tribes of savages—wars of extermination. Little disputes that might have been easily adjusted, owing to the rash indiscretion of one or

other party, have merged into violent contests, and been transmitted with augmenting venom from bleeding sire to son for ages and ages, till both the contending parties have succumbed to the common enemy—extinction.

The Dominican legislature has protested against the sale to this or any country of the island of Samana.

Mr. Baldwin, representative from Massachusetts, is preparing a bill in Congress for a system of international copyright. It is most time.

A large number of associations of colored men of Maryland have protested to General Howard against the withdrawal of the Freedmen's Bureau from that State before summer.

It was rumored that Secretaries McCulloch and Seward are to go out of the cabinet. It is cheap to get up a rumor.

The full report of the Committee of Ways and Means on the tax bill may be expected about the end of this month. They are holding evening sessions to expedite business.

Senator Wilson has opened the campaign in New Hampshire on behalf of the republicans.

The anti-contract bill has become a law without the President's signature.

In the State Legislature on the 4th, a bill was reported declaring the eligibility of women as members of school committees. We trust this measure will meet with the favorable opinion of the State, as in no branch of public business so vitally affecting the interests of the community, can women be more judiciously permitted to share.

The National Commercial Convention has been holding sessions in this city the past week. The Convention adopted resolutions recommending the formation of a national chamber of commerce; in regard to weights and measures, inland transportation, foreign commerce, taxation, and the agricultural and manufacturing interests. The Convention partook of several banquets, and made visits to many of our public institutions. They had also enjoyed a sleigh ride and wondered at the big organ. They are a remarkably fine body of men, and accomplish their business as only business men can.

In the Massachusetts House of Representatives on the 7th, an amendment was proposed to the liquor license bill, providing that the licensees shall pay all expenses incurred in the trial and care of criminals; and the support of paupers—made such by sale and use of intoxicating liquors. If this amendment becomes law, and is vigorously and faithfully put into execution, the prohibition law would be mild and indulgent compared with it! On the same day the members of the National Commercial Convention were formally welcomed to Massachusetts, the Governor and Council being also present.

Warlike preparations in Serbia and other provinces on the Danube have excited the attention of the great powers.

The tone of the London papers is conciliatory in reference to the remarks of the American papers on Train's arrest.

Vera Cruz was visited on the 29th ult. with a severe gale, occasioning the foundering of the steamship *Nightingale*, and the loss of seven lives.

A project for uniting Mexico with the United States by a system of railroads has been placed in the hands of a commission, who are to examine the plan and report to the government on its feasibility.

They talk of addressing the Queen in Nova Scotia, praying Her Majesty to revoke the proclamation of confederation with the Dominion of Canada.

From Newfoundland we learn that there is great suffering among the fishing population. It is stated that an annexation movement is on foot in that colony in opposition to the confederations.

Reports from the British Abyssinian expedition are said to be discouraging. It's a wild goose chase any way, as far as the avowed object is concerned, but we have an idea that the cause of Christian missions, or at least of civilization, will be advanced by the undertaking.

The English correspondent of one of our papers states that scarce one tenth of the stories which get into American papers in relation to Fenian outrages have the slightest foundation in fact. Except in a few of the larger towns and cities, the Irish are as rare as gorillas, and even in the large cities, these people are far more anxious to get a day's work and gain the confidence of their English employers than to assume a hostile attitude and blow up everything in general. Disturbances are confined to the Bill Sikes class of citizens, whose ideas soar not beyond plunder and black eyes.

On the Vermont Central Railroad, between Royalston and Bethel, nineteen cars ran off and were badly wrecked, and near Woodstock station six more ran off on the 30th.

In accordance with a recent order adopted by the City Council, His Honor Mayor Shurtleff, has, with great promptness, made arrangements for furnishing soup to the destitute poor of the City of Boston. The first issue of soup was made on the 7th, at 10 o'clock in the forenoon. One very greasy old Irish lady appeared as the representative of a family consisting of herself, "a steady ould lady, and a small bit of a by." On receiving the soup in her pail, she presented a capacious basket for bread. She was told that the soup contained bread, when she took her leave with a courtesy and "Thank ye, dear officer; good luck to ye."

The weather has been remarkably fine; but the cold has been intense. On Saturday morning, the 8th, the thermometer out of town was as low as 20 below zero. The sleighing is excellent for those who can afford that delightful and freeze-toes-and-nose-ing luxury.

A Washington correspondent says that Mr. Dickens gave another of his readings to a full house, and his popularity is, if possible, on the increase. A drunken man in the audience caused some interruption one evening by applying an offensive epithet to Mr. Dickens, but he was quickly removed by the attendants.

It is said that Garibaldi has written an enthusiastic letter to Admiral Farragut in reference to his presence with the fleet under his command at Naples.

An attempt to assassinate the King and Queen of Portugal was recently made.

It is reported that the Emperor Napoleon has accepted an invitation to visit Constantinople next spring.

Napoleon has twelve editors in prison. We envy them their *dolce far niente*.

The censorship of the press is going to be more rigorous than ever in Paris.

Some of the London papers regret the resignation of Mr. Adams. He was much respected in London.

Newfoundland has been visited by one of the severest storms ever known, lasting several days, the cold and wind being most intense on the 3d. More than thirty people perished from the cold, and Mr. Mackay, superintendent of the Newfoundland telegraph line, came near being one of the victims.

It is understood that the American Minister, Mr. Adams, will take his departure from England next April.

It is the most earnest desire of the Prussian government to be on friendly terms with the United States.

It is said that a coldness has come between the Pope and the Emperor of France. We suppose it must be the Alps.

A great fire on the 27th November, destroyed a large portion of Hong Kong.

The American Organ.—Messrs. S. D. & H. W. Smith have just introduced in one department of their new manufactory on Tremont Street, at a very heavy expense, the most modern and highly perfected machinery in the world, for the manufacture of reeds.

These reeds are used only in their *American Organs*, and to insure the further perfect development in purity of tone, the metal from which they are constructed is made expressly for them of a particular combination of metallic substances. Purity of tone being the greatest desideratum in an organ.

This fact alone is worthy the attention of all who desire an instrument free from harshness, yet possessing power and delicacy united with resonant quality of tone.

Central Pacific Railroad Bonds.—Change of Price.—The sales of the First Mortgage Bonds of the Central Pacific Railroad Company have recently been so rapid and extensive that the full amount which the company had proposed to sell at the original price of \$5 and interest, has been marketed, and the price has been advanced to par and accrued interest.

The progress of the road, the prosperous condition of the Company's affairs, their abundant cash resources, and high credit, would seem to fully justify the advance in the price of their First Mortgage Bonds, and to afford a sufficient guarantee of an active demand at the advanced rate.

Donations.

Rev. Mr. Lewis, of Westfield, received \$31 from his church friends on Jan. 31.

Rev. W. J. Robinson, of Federal Street M. E. Church, New London, gratefully acknowledges donations to the amount of \$100.

H. Gerrish, Chelsea, Mass., acknowledges with gratitude the kindness of Rev. Dr. Butler, in presenting her with *Zion's Herald* for this year, cheering the heart of the widow in her lonely hours.

Rev. J. Pack and wife gratefully acknowledge the gift of \$102.10 from their friends in Gurleyville and elsewhere on the 24th ult.

Rev. A. A. Wright gratefully acknowledges Christmas Tree presents to the value of \$40 from his friends in Little Compton, R. I.

Business Letters Received, to Feb. 8.

O W Adams, S Austin (no name for North Adams), Nancy Adams, J A Ames, R J Andrews, E Adams, E T Adams, B S Arrey, J C Allen.

A N Bodish, S F Bentley (premi sent), Samuel Bessie, S B Brackett, W M Bray, J E Bassett, J Braden, G N Bryant, G B Bidwell, W A Braman, J W Bemis, J I Butler, G W Brewster, J Mowry Bean, J E Budden, B Byrne.

V A Cooper, W H Crawford, J C Cromack, B F Corson, M C Culler, M B Cummings, P Carter, J Colby, S W Conshall, W C Cammett, E A Crouch, S Cheney, S F Cooley P M, W W Case, J G Chandler, E K Coby, C B Dunn, C M Dinmore, James Dixon, S Davis, I C Dunn, J A Dean, C U Dunning, A D Dexter, T E A, S E Latham.

E Folsom, J D Folsom, F Furber, L Fish, L Foster, S A Fuller, W F Farrington, N D George, J Galt, S Granger, M J Graves (premi ordered), A C Godfrey, J B Gould, J Gibson, G Herrick, M B Horn, W Hunt, C D Hills, E W Hutchinson, S P Heath, A K Howard, W M Hubbard, M W Hallet (premi ordered), J Howson, M Howard, C Hardy, J Hayes, C H Hanford, C Hubbard, L L Hanson, J M Howes, J E Irish, C D Ingraham, H M Ingham, J H James, Joy, Coy & Co, O H Jasper, O F Jenkins, W H Kent, A Kidder, H L Kelsey, F A Loomis, J B Lapham, J Lowe, M Ludlum, W Livers, C C Mason (we are not posted up yet), J McMillan, H H Martin, J H Mansfield, C N Merrifield, T Marcy, L L Morey, F J Newell, T H Newell, G Nobles, H Olds, J O Peck, W Percival, M Palmer, Wm Pentecost, C H Pierce, A W Pottle, Pease & Co, W J Pountrel, Moses Potter, W J Robinson, S A Rich, H Richards, D B Randall, E J Stevens, W A Smith, E W Stickney, S P Snider, D H Sanborn, E S Snow, J A Sherburne, H A Spencer, G H Smith, W H Stickney, S P Snow, E A Smith, G DeB Stoddard, D J Smith, S L Smith, S W Thomas, D M True, P Townsend, J C Towle, E A Tins, J O Thompson, L F Walker, J F Wellman, L Wentworth, J J Woodbury, N M Wilder (all right), H W Warren, B M Walker, G Wingate, A A Wright, C Young.

METHODIST BOOK DEPOSITORY.

Letters Received from Feb. 2 to Feb. 9.

J W Adams—A J Alden—James Armstrong—M Ames—G D Boynton—W P Blackmer—J B Bishop—H Brown—J C Burt—James M Bean—O P Bessie—D I Bliss—C B Bunt—E C Buss—J E Budden—A G Button—H B Blood—H Bannister—O M Consens—H A Cutting—C W Colby—B A Chase—M B Cummings—G M Caryer, Jr.—J Cummings—J H Cooley—F A Clapp—C E Davidson—J E Duren—L Damon—H C Davis—J T Edwards—Emerson—J Elliott—J M Emery—J A Foster—C Fairbanks—C O Files—F Fiske—C P Flanders—N Fiske—E J Hall—R H Harlow—J H House—Silas Howes—E J Hutter—J H Hutchins—C B Jordan—J H James—Jackson—W J Kidder—H L Kelsey—O M Kidder—N Kidder—C A King—D N Knight—D K Lucas—D P Leavitt—J L Lively—N M Learned—C Macreading—C E Macdewille—N H Martin—N W Miller—R M May—A Noon—H H Otis—N P Philbrook—E F Pitcher—J A Purinton—O Perry—O H Perry—A L Pratt—F H Putnam—John Peterson—C E Parker—C W Preston—E Pettoull—John I Perry—W L Smith—J F Sibley—G I Steeper—H A Spencer—J A Sherburne—G De B Stoddard—E S Stubbs—J M Spurr—S S Strout—A Scribner—E S Smith—C H Smith—S Tupper—W B Toulmin—E W Virgin—D Waterman—H D West—G S Westgate—W Wilkie—G Whittaker—A Woodward—G W Wilder—W L Wilder—J W Willett—G Wingate—A D Witham—A Young.

J. P. MAGEE, 5 Cornhill, Boston.

MARRIAGES.

In this city, Feb. 2, by Rev. L. J. Hall, Mr. Sylvester S. Burleigh, of Brookline, to Miss Abbie E. Locke, of East Boston.

Feb. 3, by Rev. J. L. Hanaford, Capt. James Snow, of Haverhill, to Miss Lorie H. Sears, of Boston.

In Charlestown, Jan. 25, by Rev. C. N. Smith, Chauncey L. Shaw, of Truxton, N. Y., to Miss Etta H. Cannon, daughter of Watson Cannon, esq., of C.

In Mattituck, Feb. 3, by Rev. L. P. Frost, Charles B. Butterfield, esq., of Cohasset, to Miss Caroline D. Fairbanks, of Natick.

In Easthampton, Feb. 1, by Rev. F. Furber, Linns E. Bart to Miss Hattie E. Mather.

In Clinton, Feb. 2, by Rev. L. Wentworth, Simon E. Pettigrew, of Clinton, to Miss Mary H. Dawin, of Fairfield.

In New Bedford, Jan. 12, by Rev. L. B. Bates, Simon F. Dean to Emily E. York; Jan. 16, John Huddle to Emma Raymond; Jan. 26, Robert W. Pease to Hannah M. Washburn.

In Plymouth, Jan. 16, by Rev. H. H. Martin, Seth Burgess to Miss Sarah H. Warren; Jan. 26, Edwin Ripley, of Abington, to Miss Olivia Ripley, of Plymouth; Jan. 26, Winslow F. Burgess, of Plymouth, to Miss Ellen C. Babbitt, of Falmouth; Feb. 1, Amos Goodwin to Mrs. Ruth Webster.

In Provincetown, Jan. 23, by Rev. George M. Hamlen, Francis E. Mos to Miss Mary Amelia.

In Bowdoinham, Me., Jan. 25, by Rev. H. B. Mitchell, Alexander Young, of New Portland, to Miss Nettie A. Graves, of Topsham.

In Newmarket, Me., Jan. 1, by Rev. H. Chase, Oscar E. Lowell to Miss Sarah P. Smith.

In Camden, Jan. 15, by Rev. George Herrick, Daniel McLennan to Mrs. Sarah M. Prince.

In Mount Vernon, Me., Feb. 3, by James F. Biant, esq., John R. Rundle to Miss Mary E. Brown.

In Cape Porpoise, by Rev. J. E. Budden, George H. Chick to Miss George Smith, of Kennebunkport.

In Hopkinton, R. I., Jan. 19, by Rev. S. Austin, Geo. H. Lewis to Miss Carrie E. Nichols.

In Burrillville, R. I., Feb. 1, by Rev. A. A. Presbrey, Samuel Cogswell to Miss Emily A. Potter, both of Dayville, Conn.; same day, Albert E. Sheldon, of Putnam, Conn., to Mrs. Nancy M. Bosworth, of Eastford, Conn.

In Portland, Conn., Feb. 2, by Rev. W. O. Cady, Joseph Reed to Miss Carrie M. McHaffey.

In South Manchester, Conn., Jan. 1, by Rev. E. B. Bradford, Francis Griswold to Miss Emeline M. Keene; Jan. 30, Oscar Spicer, of Coventry, to Miss Julia E. Keene, of Manchester.

In Alexandria, N. H., Feb. 2, by Rev. J. Thurston, Henry H. Pattee to Miss Ellen F. Gale.

In London, N. H., Jan. 25, by Rev. J. Mowry Bean, Joseph Hall to Mrs. E. Lang, both of Groton.

In Wilton, Saratoga County, N. Y., Jan. 5, by Rev. J. L. Hillman, James E. Bennett, of Northumberland, to Miss Mary J. Creal, of Wilton.

DEATHS.

In Somerville, Jan. 29, Hattie Baker, youngest child of W. H. and Celia G. Farmer, aged 15 months.

In Lynn, Jan. 18, Mrs. Martha Hacker, aged 61; Jan. 24, Miss Eliza Foster Hacker, aged 23—widow and daughter of the late Isaiah Hacker.

In Westborough, Jan. 28, Flora Louise, daughter of Chauncey L. and Mary M. Mitchell, aged 11 months and 7 days.

In Holmes Hole, Jan. 6, very suddenly, Thomas H. Smith, aged 51 years. Father Smith had been a consistent member of the M. E. Church in this place for many years. Before his conversion he was very much opposed to religion, but when converted he engaged heartily in the service of God. He was always ready to give for the church according as God had blessed him. It was said concerning him, by one who had known him for many years, that when Bro. Smith was converted his purse was converted. At the last class held at his home a short time before he died, he said, "I want to get out of this world." We believe his desire was gratified, for he died trusting in Him whom he had served for many years.

In Topsfield, Me., Jan. 16, Mary E., wife of Eben F. Crabtree, aged 28. When 17 years of age she gave her heart to God, and for nine years she had been a consistent member of the M. E. Church. For four years she had been a great sufferer, consumption preying upon her. In her last sickness she was very patient and felt willing for God's will to be done. While we watched her expiring moments we felt to say, O may we live the life of the righteous, that our death may be like theirs. In Jan. 18, 1871, Lydia, wife of James Wentworth, esq., aged 55 years and 10 months. Twenty minutes before she was dead she was in the room weeping. Sister W. has been a professor of religion for nearly five years. She has been a faithful wife, a devoted mother and a kind neighbor. Her loss we shall all deeply feel.

Correction.—January 2: Clara J. Boardman died in Lawrence, Mass., in place of Mansfield as stated.

THE MARKETS.

BRIGHTON MARKET.

WEDNESDAY, FEB. 6, 1898.

Cattle, 1941; Sheep and Lambs, 9073; Swine, 1; number of Western Cattle, 263; Eastern Cattle, 258; Working Oxen and Northern Cattle, 293; Cattle left over from last week, 1.

Prices: Beef Cattle—Extra, \$13.50 @ 14.50; first quality, \$12.25 @ 13.00; second quality, \$11.00 @ 12.00; third quality, \$9.00 @ 10.50 @ 100 lbs. (the total weight of Hides, Tallow and dressed Beef).

Hides—9 @ 10 @ 100 lbs. for country. Tallow—6 1/2 @ 7 @ 100 lbs. Sheep Skins—\$1.25 @ \$1.50 each. Lamb Skins—\$1.25 @ \$1.50 each. Calf Skins—16 @ 18c. @ 100 lbs.

The supply from the West was mostly of an ordinary grade, there being a few good lots of Heeves among them. The trade was dull. The supply from Maine was large, but the quality not so good as that of last week. There was a few Extra Cattle in Market which were fatted in this State, and sold for a trifle over 14c. @ 100 lbs. Prices are not much different from those of last week.

Milk Cows—Prices: Extra, \$8.50 @ 11.00; Ordinary, \$8.00 @ 10.00. Cows \$4.50 to \$5.50 head. The price of Milk Cows is altogether on the fancy of the purchaser. There has not been many Extra Cows in Market of late, and the demand has not been very active.

Working Oxen—There is a good supply in Market, but not a very active demand for them. Holders are asking from \$12 to \$15 @ 100 lbs. Sheep and Lambs—There is a larger supply in Market but not much difference in prices from those of last week. There were a great many good lots of Sheep. We quote sales at 4.5, 5.5, 6.5, 7.5, 8.5, and 9.5 cents @ 100 lbs. @ \$1.25, \$1.75, and \$2.50 @ head. Most of the Western Sheep were taken at a commission.

RETAIL PRICE.

INSIDE FANEUIL HALL MARKET.

PROVISIONS.

Beef, fresh,	12 @ 28	Sweet Potatoes, pk., @ 100	10 @ 30
" salted,	12 @ 18	Do. Bermuda, B., @	30 @ 30
" smoked,	28 @ 60	Lettuce, 10 @ 12	10 @ 12
Pork, fresh,	12 @ 18	Mar. Squashes, B., @	6 @ 5
" salted,	12 @ 14	Hubbard, do., @	6 @ 5
Hams, Boston,	15 @ 16	Carrots, @ pk., @	25 @ 25
Lard,	14 @ 15	Beans, white,	1 @ 10 @ 125
Lamb, @ B.,	12 @ 20	Pickles, @ gal., @	50 @ 75
Veal,	10 @ 25		
Mutton,	8 @ 25		
Butter, lump,	20 @ 42		
Tub, best,	42 @ 45		
" 2d qual,	25 @ 35		
Cheese,	10 @ 20		
Eggs, doz.,	60 @ 60		

POULTRY.

Roast Pigs, 1 @	65 @ 60	Country Hay, 1 @	150 @ 150
Chickens, B., @	20 @ 30	Eastern pressed,	20 @ 20
Old Fowls, B., @	20 @ 25	" ton, 20 @	20 @ 20
Turkeys, B., @	25 @ 30	Straw, 1 @	100 @ 135
Ducks, yng. pr., 1 @	20 @ 20		
Geese, yng. each, 2 @	20 @ 20		
Geese, wild, 1 @	10 @ 10		
Quail, per doz., 3 @	40 @ 40		
Partridges, each, 2 @	40 @ 40		
Rabbits, each, 1 @	10 @ 10		

VEGETABLES.

Potatoes, B., @	20 @ 20		
Beets, pk., @	30 @ 30		
Onions, pk., @	10 @ 10		
Celery, 1 @	10 @ 10		
Fennel, pk., @	20 @ 20		
Cauliflowers, ea., @	20 @ 20		

Money—The money market is in a very sluggish condition, with no immediate signs of an increase in activity. Substantial mercantile paper is very scarce, and the makers of prime notes, in the present condition of the market, are able to obtain money almost on their own terms. The banks are generally charging their customers from 6 to 6 1/2 % cent. for discounts of good paper, getting 7 % cent. when they can, but, where the character of the paper warrants, coming down gracefully to 6 1/2 @ 6 % cent., and in occasional instances to 5 % cent.

Cotton—The market is firm but has not been active; prices have advanced this week about 1/4 @ 1/2 c. We quote ordinary at 16 1/2 @ 16 3/4; good ordinary at 17 1/2 @ 17 3/4; low middling, 18 1/2 @ 18 3/4; middling, 19 1/2 @ 19 3/4; good middling, 20 @ 20 1/2. The stock here is small.

Flour—We quote Western superfine at \$8.75 @ \$9.25; common extras \$10 @ \$11; medium do., \$11 @ 12; good and choice Ohio, Indiana and Genesee, \$13.50 @ \$14.50; Illinois and Southern Ohio, \$14.00 @ 15.50; St. Louis good and choice, \$14.00 @ 17.00; Michigan white wheat, \$14.00 @ 14.50.

Sugar—The market is very firm, and prices have improved. The stock here is very small. The sales of the week have been 1015 boxes No. 11 to 20 at 12 1/2 @ 13 1/2 c; 200 hhds good refining at 12c; 45 hhds grocery at 12 1/2 c; 380 hhds on private terms; 160 hhds Surinam at 11 1/2 @ 12 c. B. Refined Sugars are selling at 16 1/2 @ 16 3/4 c for crushed, powdered and granulated, and 14 @ 16 c for coffee crushed.

CHURCH REGISTER.

HERALD CALENDAR.

Ministerial Association, at Pawtucket, R. I., Feb. 17-19. Readfield Dist. Conf., at Livermore Falls, Mar. 9-10. Ministerial Association, at Milltown, Me., Mar. 10-12. Preachers' Lyceum, at Kendall's Mills, Me., March 31, April 1.

EAST MAINE CONFERENCE SEMINARY. BUCKSPORT, ME.—The Spring Term of eleven weeks opens Monday, February 24. Board \$12.50 @ \$15.00 according to room selected. Send for circular. JAMES B. CRAWFORD, Principal. Jan. 30, 1898. Feb 6

MAINE CONFERENCE MINUTES. CONTRIBUTIONS FOR EDUCATIONAL PURPOSES.—In comparing my record of monies received for Educational Purposes, with the report contained in the minutes of 1897, I find that in the latter, the following churches have no credit, viz:

Pine St. (Portland),	\$7.00	Fryeburg & Lovell,	\$10.00
Cape E. Ferry,	5.00	Wesley Ch. (Bath),	19.25
Saco, Me.,	3.00	Livermore,	5.00
Kittery,	1.25	N. August & Sydney,	5.00
South Elliot,	1.35	Manchester,	7.00
Elliot,	5.50	W. Waterville,	5.00
Mayland Ridge,	2.10	Mercer & North,	4.00
Newfield,	1.00	W. Waterville,	10.00

Had the columns in the Minutes been properly cast, and the above sums added, it would be seen that our contributions for this cause exceeded those of the previous year; instead of, as now is the case, an apparent falling off of more than fifty per cent.

The contributions from Chestnut Street and Congress Street, Portland, and a part of that from Gardiner, did not come into my hands; the whole amount received by me was \$118.15, for which I hold the receipt of the Committee on Education.

It did not devolve on me to furnish a report for the Minutes; nor do I have through any agency the outstated record; perhaps, through the neglect of the several pastors, to report to the Statistical Secretary. PARKER JACQUES, Financial Secretary. Winthrop, Me., Feb. 1.

LAY DELEGATES FROM WORCESTER DISTRICT.—O. H. Perry, Worcester; Parker Holden, sub-stitute. Dr. A. B. Taft, East Douglas; C. Marsh, substitute. George Davis, Dudley; Ira P. Jacobs, substitute. A. Winch, Winchendon; N. Hayden, Ashburnham, substitute. O. Sessions, Brookfield; C. A. Brower, substitute. AMASA DAVIS, Secretary. Dudley, Feb. 3, 1898.

NEW HAMPSHIRE CONFERENCE CENTENARY CONTRIBUTIONS.

A word to the Preachers, to be read and pondered.—Brethren: A large portion of the Centenary offerings of preachers and people remain unpaid, and are either in promissory notes of hand payable on demand or on short time, and will soon be due, or are yet simply subscriptions. Allow me to suggest that in either case they require attention. They were given no doubt in good faith, and in good time they should be paid, invested, and their proceeds be faithfully applied to the several objects for which they were contributed. It will be impossible for the Treasurer of the Trustees to look after these notes and subscriptions efficiently, and unless you give your attention to this subject promptly and see to their collection, we shall suffer the consequences of our neglect in the future. Forty years' experience in such matters induces me to sound the note of warning. If these notes and subscriptions are allowed to remain unpaid for a series of years, it is morally certain that a large per centage of them will be a total loss. The sooner they can be collected and permanently invested, the better for all concerned. The interest should be collected in all cases, and the principal whenever due, as soon as possible. Let us make the most of our small Centenary offerings by securing what is pledged, with the least delay. E. SCOTT, Treasurer of the Trustees. Salem Depot, N. H., Jan. 25.

DEDICATION.—The Methodist Episcopal Church recently erected in Cochichewick will be dedicated to the service of God, on Thursday, 20th inst. Sermon by Rev. J. A. M. Chapman, of Boston. Services commence at 2 1/2 o'clock, P. M. In the evening, when addressed will be Rev. Dr. Thayer, Brethren Gould, Leonard, and others. Trains leave Boston for way stations and Natick at 1.15. Return at 5.27 and 7.30. Free conveyance from Natick to Cochichewick, and vice versa, by the cars and declining in the conveyance from Natick are requested to notify Charles R. Damon, Cochichewick. L. P. FROST.

BUSINESS NOTICES.

NEW KIND OF ARM.—We notice travellers are carrying a new arm (for self defence). It consists of a neat package, is always ready for use, and is labeled, J. W. Poland's Honor Guard. A sure cure for scrofula and all diseases of the blood. Put up in large bottles. Feb. 13.

BATCHELOR'S HAIR DYE.—This splendid Hair Dye is the best in the world. The only true and perfect dye—Harmless, Reliable, Instantaneous. No disappointment. No ridiculous tints. Natural Black or Brown. Removes the itching humors, cures the scalp, and leaves the hair soft and beautiful. The genuine is signed William A. Batchelor. All others are mere imitations, and should be avoided. Sold by all Druggists and Perfumers. Factory 31 Barclay Street, New York. Jan. 9.

USE HULL'S BAY RUM SOAP, and none other. For sale by the principal Druggists. 15. May 1.

MRS. TEMPLE'S RENOVATING REMEDY. The great Purifier of the Age.—Composed wholly of roots, without any admixture of alcohol. Its invigorating effects are not followed by reaction. It cures Dyspepsia. It cures Consumption. It cures Sick Headache. It cures Rheumatism. It cures Scrofula. It cures Every disease of the Blood.

It cures all diseases of the blood, where the cause of the disease is in the blood, and the sufferer is in a state of exhaustion. Send to the Agents, for one of Mrs. Temple's bottles. Price 30¢ per bottle. For sale by all Druggists. WEEKS & PORTER, 170 Washington Street, Boston. General Agents. 6mos. Oct. 3.

A CARD.—What is Tarrant's Effervescent Seltzer Aperient, and what are its effects? These are questions which the great American public has a right to ask, and it has also a right to expect a candid and satisfactory reply. The preparation is a most and gentle saline cathartic, alternative and tonic, and is most carefully prepared in the form of a snow-white powder, containing all the wonderful medicinal properties of the far-famed Seltzer Springs of Germany.

Of its effects we would say that those who have tested the preparation are the best judges; and they declare, over their own signatures, that the preparation will promptly relieve indigestion; regulate the flow of bile; cures every species of headache; tranquillize the nervous system; refresh and invigorate the weak; mitigate the pangs of rheumatism; neutralize acid in the stomach; cleanse and tone the bowels; assist the failing appetite; cure the heartburn. If you are a sufferer give this Remedy one trial, and it will convince you of the above facts. TARRANT & CO., Sole Proprietors, New York. Sold by all Druggists. 15. Sept. 19.

COLGATE & CO.'S Fragrant Toilet Soaps are prepared by skilled workmen from the best materials, and are known as the STANDARD by dealers and consumers. Sold everywhere. 15. June 5.

G. W. CHIPMAN & CO., Carpetings and General Commission Merchants and Manufacturers of Carpet Lining, 57 Milk and 78 Devonshire Streets, Boston. Particular attention given to styles of Carpeting for Churches. Our friends and the public are invited to call and examine our stock. 6mos. Aug. 29.

O. S. CURRIER & CO., 94 Hanover Street, are selling Ladies' Cloaks, Shawls, Balmorals, Tibbets, Alpaca, Prints, Delaines, Cottons, &c., at much reduced prices. 15. Jan. 9.

FISHER'S COUGH DROPS.—This certain and effectual cure for Coughs and all diseases of the Throat and Lungs, has been generally known throughout England for the last sixty years, and is warranted to cure, or the price will be refunded. Prepared by GEO. W. WALLIS, of London, grandson of the late Dr. Fisher. NANCY, SYMONDS & CO., Proprietors, Kennebunk, Maine. G. C. GOODWIN & CO., Boston Agents. Sold by all Druggists. 6mos. Oct. 3.

MERCANTILE SAVINGS INSTITUTION, BOSTON, No. 45 Summer Street, corner of Arch.—This is the only Savings Bank in the Commonwealth that pays interest on deposits for all full months they remain in bank. All deposits, with the interest accruing thereon, are guaranteed to the depositor by a guarantee fund of two hundred thousand dollars. RICHARD HOLMES, President. ANSON J. STONE, Treasurer. 3ms. Jan. 16.

USE RENNE'S PAIN KILLING MAGIC OIL.—"It works like a charm." 15. Feb. 13.

ASK YOUR Grocer or Druggist for a box of THE MAGIC CLEANSING CREAM, and don't be put off with any article except that which is manufactured by J. J. PAX & CO., Chelsea, Mass. Sample dozen \$2.00. Oct. 24.

IN PREFERENCE TO ALL OTHER METHODS. WELL-INFORMED teachers invariably use that Standard Work Richardson's New Method, Complete in Every Department—received by me only for which I hold the receipt of the Committee on Education. It did not devolve on me to furnish a report for the Minutes; nor do I have through any agency the outstated record; perhaps, through the neglect of the several pastors, to report to the Statistical Secretary. PARKER JACQUES, Financial Secretary. Winthrop, Me., Feb. 1.

TEACHERS' AID DRAWING CARDS, BY B. F. NUTTING. For schools, families, and private instruction. They are in a great measure self-teaching. The plan is new. M. J. WHIPPLE & CO., 35 Cornhill. S. F. NICHOLS, 41 Washington St. L. A. ELLIOTT & SONS, 222 Summer St. B. F. NUTTING, 27 Summer St. Feb 13

WANTED.

A PRACTICAL TEACHER who will take a quarter interest in Ripley Female College and be Vice President. Address REV. J. NEWMAN, D.D., POULTRY, VT. Feb 13

\$100 A MONTH SALARY

WILL BE PAID FOR AGENTS, male or female, in a new, pleasant, permanent business; full particulars free by return mail, or sample reselling at \$4.50 for 50 cts. A. D. BOWMAN & CO., 48 Broad Street, New York. [Clip out and return this notice.] 41 Feb 13

WANTED, 200 CANVASSERS

TO SELL BY SUBSCRIPTION the great, rapid selling Book, WOMAN'S WORK IN THE CIVIL WAR, A RECORD OF HEROISM, PATRIOTISM & PATIENCE. The acknowledged Standard Work, prepared under the direction and approval of the United States Sanitary, the Western Sanitary, and the Christian Commissions. By DR. L. P. BROCKETT, the eminent Historian—Author of "History of the Civil War," "Life and Times of Abraham Lincoln," "Our Great Captains," "The Camp, the Battlefield, and the Hospital," etc., etc. Assisted by MRS. MARY C. VAUGHAN, with an introduction by HENRY W. BELLOW, D.D., President of the U. S. Sanitary Commission. It contains Two Hundred Biographical Sketches, being about One Hundred and Sixty more than in any similar work, with more illustrations and nearly fifty per cent more reading matter, together with brief notices of Four Hundred others while a just tribute is paid to the thousands of nameless Heroines who, like Florence Nightingale, toiled, sacrificing time, wealth and health—often life—to give aid and relief to our brave and suffering soldiers. Deeds of Territory issued, guaranteeing exclusive right of sale. Apply personally or address R. H. CURRAN, Publisher, 48 Winter St., Boston, Mass. Feb 13

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